

W.

T.

To the Reader.



When I had translated the newe testament/ I added a pistle vnto the latter ende/ In which I desired them y<sup>e</sup> were learned to amend if ought were founde amysse. But oure malicious and wylle hypo crytes which are so stubburne and hard herted in their wicked abhominaciōs that it is not possible for them to amend any thinge at all/ as we see by dayly experience when their both lynges and doinges are rebuked with the truth/ saye/ some of them that it is impossible to translate the scripture in to English/ some that it is not lawfull for the laye people to have it in their mother tonge/ some that it wold make them all heretykes/ as it wold no doute from many thinges which they of longe tyme haue falsly taught/ ad that is the whole cause wherefore they forbyd it/ though they other clothes pretende. And some o<sup>r</sup> rather every one/ saye that it wold make them rise agens<sup>t</sup> the kinge/ whom they them selues/ vnto their damnyōn never yet obeyed. And lest the temporall rulers shuld see their falsehood/ if the scripture cam to light/ causeth them so to lye. And as for my translatiō in which they asser<sup>t</sup> me vnto the laye people/ (as I haue hearde saye)

to be I wotte not how many thousande heresyes/ so that it cā not be mēded or correcte/ they haue yet taken so greate payne to examyne it/ & to compare it vnto that they wold sayne haue it and to their awne imaginations and iugglinge termes/ and to haue some what to rayle at/ and vnder that cloke to blasphem the treuth/ that they myght with as litle laboure/ (as I suppose) haue translated the moste parte of the bible. For they which in tymes paste were wont to lōke on no more scripture then they founde in their duns or soch like develysh doctrine/ haue yet now so narrowly lōked on my translatiō/ that there is not so moche as one Atherin if it lacke a tytle over his hed/ but they haue noted it/ and nombre it vnto the ignorant people for an heresy. Synallye in this they be all agreed/ to dyue you from the knowlege of the scripture/ & that ye shall not haue the terte therof in the mother tonge/ and to kepe the world styll in darkenesse/ to the intent they might sit in the consciences of the people/ thorow payne superstition and false doctrine/ to satisfie their fylthy lustes their proude ambition/ and vnassatiab<sup>l</sup> covetousnes/ and to exalte their awne honoure aboue kinge & emperoure/ yee & aboue god him selfe. ¶ A thousand booke had they leuer to be put forth agens<sup>t</sup> their abhominable doynge and doctrine/ then that the scripture shulde come to light. For as longe as they may kepe that douthe/ they will so darken the ryght way with the



miste of their sophistrie/and so tangle the that  
ether rebuke or despyse their abhominations  
with argumentes of philosophye & with worz  
dly symylitudes and apparent reasons of natu  
rall wisdom. And with wrestinge the scripture  
vnto their awne purpose cleue contrarie vnto  
processe/order and meaninge of the texte/ and  
so delude them in descanyng vppon it with al  
ligories/and amase the expoundinge it in ma  
nye senses before the vnlearned laye people (wh  
en it hath but one simple litterall sense whose  
light the owles ca not abyde) that though thou  
scale in thyne harte and arte sure how that all  
is false y they saye/ yet coudeste thou not sol  
ue their sottle rydles.

¶ Which thinge onely moved me to translate  
the new testament. Because I had perceaved  
by experyence/ how that it was impossible to  
stablysh the laye people in any truth/ excepte y  
scripture were playnly layde before their eyes in  
their mother tonge/ that they might se the pro  
cesse/order and meaninge of the texte: for els  
what so ever truth is taught them/ these enny  
myes of all truth quenche it ageyne/partly w  
th the smoke of their bottomlesse pyre wherof  
thou readeest apocalipsis. ix. that is/with appar  
ent reasons of sophistrie & traditions of their  
awne makynge/ founded with out grounde of  
scripture/and partely in iugglinge with the tex  
te/expoundinge it in soch a sense as is imposs

ble to gether of the texte/if thou see the processe  
ordre and meaninge therof.

¶ And even in the bisshope of london's house I  
entended to have done it. For when I was so  
turmoyled in the countre where I was that I  
coude no longer there dwell (the processe w  
herof were to longe here to reherce) I this wy  
se thought in my selfe/this I suffre because the  
prieses of the countre be vnlearned/as god it kno  
weth there are a full ignorant sorte which ha  
ue sene no more latyn then that they read in  
their portesses and missales which yet many  
of them can scarcely read (excepte it be Albertus  
de secretis mueru in which yet / though they  
be never so sofly lerned/they pore day and ni  
ght and make notes therin and all to teach the  
mydwyves as they say / and lured a boke of  
constitutions to gether tithes/mortuaries/offe  
ringes/customs/and other pillage/which they  
calle/not theirs/but godes parte and the deu  
ty of holye churche/to discharge their conscien  
ces with all: for they are bound that they shall  
not dimynysh/but encrease all thinge vnto the  
vtmost of their powers) and therfore (becaus  
se they are thus vnlearned thought I) when  
they come to gedder to the alehouse / which  
is their preachinge place/they afferme that my  
saynges are heresy. And besydes y they adde  
to of thir awne heddes which I never spake/as  
the maner is to prolonge the tale to shone

the tyme with all/ and accuse me secretly to the chauncelare and other the bisshopes officers/ And in decade when I cam before the chauncelare/ he thretened me greuously/ and repled me and rated me as though I had bene a dogge/ and layd to my charge wherof there coude be none accuser brought forth ( as their maner is not to bringe forth the accuser) and yet all the prestes of y<sup>e</sup> contre were y<sup>e</sup> same daye there. As I this thought the bisshope of london came to my remembrance whom Erasmus (whose tongue maketh of litle matters greates elephantes and listeth vpp above the starres whosoever geueth him a litle exhibition) prayseth exceedingly amonge other in his annotatyons on the new testament for his great learninge. Then thought I/ if I might come to this mannes service/ I were happye. And so I gate me to london/ & thorew the accoyntaunce of my master came to sir Harry gylford the kinges graces countroller/ ad brought him an oration of Iſocrates which I had translated out of greke in to English/ and despyed him to speake vnto my lorde of london for me/ which he also did as he shewed me/ ad willed me to write a pistle to my lorde/ and to god to him my self which I also did/ and deliuered my pistle to a seruant of his awne/ one wylliam heblichwayte/ a mā of myne old accoyntaunce. But god which knoweth what is within hypocrites/ sawe that I was begyled/ ad that that counsell was not the nexte way vnto

my purpose. And therefore he gate me no fauoure in my lordes sight. ¶ Wherevppon my lorde answered me/ his house was full/ he had mo the he coude well finde/ and advised me to seke in london/ wher he sayd I coude not lacke a seruice/ And so in london I abode almoste an yere/ and marked the course of the worlde/ and herde oure pratars / I wold say oure preachers how they boasted them selues and their hye authority/ and beheld the pompe of oure prelates and how besyed they were as they yet are/ to set peacc and vnite in the worlde (though it be not possible for them that walke in darkenesse to continue longe in peacc/ for they can not but ether stöble or dash them selues at one thinge or another that shall cleane vnquyer all togedder) & sawe thinges wherof I deferre to speake at this tyme and vnderstode at the laste not only that there was no rowme in my lorde of londons palace to translate the new testament/ but also that there was no place to do it in all englonde/ as experyence doth now openly declare. ¶ Vnder what maner therefore shuld I now submitte this booke to be corrected and amended of them/ which can suffer nothinge to be well? Or what protestacyon shuld I make in soch a matre vnto oure prelates those stubbus tne Unrothes which so mightely fight agensse god and resiste his holy spirite/ enforcyngge with all craft and sotteltye to quench the light of the everlastinge testament/ promyses/ and as

pointemente made betwene god & vs: and heaping the sice wrath of god vppon all pynces and rulars/mocking the with false sayned names of hypocrisie/and seruinge ther lustes at all poyntes/& dispensinge with the even of the very lawes of god/of which Chaste him self testifieth Mathew. v. y not so moch as one tithe therof maye parish or be broke. And of which the prophete sayth Psalme. cxvii. Thou hast comāunded thy lawes to be kepte meod/ y is in hebrewe exceedingly/with all diligēce/might & power/and haue made the so mad with their iugglinge charmes and crafty persuasions that they thinke it full satisfaction for all their wicked lyvinge/to tormente such as tell the trouthe/& to borne the woordes of their soules helth & fle whosoever beleue thereon.

¶ Not withstōdinge yet I submytte this booke and all other that I haue other made or translated / or shall in tyme to come (if it be goddes will that I shall further laboure in his heres) vnto all them that submytte the selues vnto the woordes of god/to be corrected of the/ yee and moreover to be disalewed & also burnite/ if it seme worthy when they haue examyned it wyth the hebrewe/so that they first put forth of their owne translatinge a nother that is more correcte.

¶ Apologie shewing the vse of the scripture



Though a man had a precious iuel and a rich/ yet if he wiste not the value therof nor wherfore it serued/he were nother the better nor ryher of a straw. Yee so though we read the scripture &

hable of it never so moch/ yet if we know not the vse of it/ and wherfore it was geuen/ and what is theim to be sought/ it profiteth vs no thinge at all. It is not ynough therfore to read and talke of it only/ but we must also desyre god daye and night instantly to open oure eyes/ ad to make vs vnderstonde and feele wherfore the scripture was geuen/ that we maye applye the medecyne of the scripture/ every mā to his awne sores / inlesse then we entend to be yde disputers/ and braulers aboute vayne wordes/ euer gnawenge vppon the bitter bareke without and neuer attayninge vnto the swete pith with in/ and persecutinge one an other for defendinge of lewde imaginacions and phantasies of oure owne inuencion

¶ Paule in y thyrde of y secōde epistle to Tymothee sayth/ y the scripture is good to teache (for y ought mē to teach & not dreames of their owne makinge/as y pope doth) & also to improve/ for y scripture is y twichstone y tryeth all doctrynes/& by y we know the false from y true.

And in the. vi. to the ephesians he calleth it the sword of the spirit/ by cause it killeth hyppocrites and vttereth ad improveth their false inventions. And in the. xx. to the Romayns he sayth all that are wryten/ are wryten for oure learninge/ that we thorow pacyence and cōsorte of the scripture myght have hope. That is/ the ensamples that are in the scripture comfort vs in all oure tribulacions/ and make vs to put oure truste in god/ and pacyently to abyde his leysure. And in the. x. of the firste to the Corinthyans he bringeth in examples of the scripture to feare vs and to bridle the fleshe/ that we caste not the yoke of the lawe of god from of oure neckes/ and fall to lusting and doinge of euill.

¶ So now the scripture is a light and sheweth vs the true waye/ both what to do / and what to hope. And a defence from all erreure/ and a comforte in aduersyte that we despayre not. and feareth vs in prosperyte that we synne not. Sece therfore in the scripture as thou readest it first the law/ what god cōmaundeth vs to doo. And secundarylye the promyses/ which god promyseth vs ageyne/ namely in Christe Jesu oure lorde. Then sece ensamples/ firste of comforte/ how god purgeth all them that submitte them selves to walke in his wayes/ in the purgatorie of tribulatyon/ delyveringe them yet at the latier ende/ and never soferinge any of them to perishe/ that cleave faste to his promyses. And synallye/ note the ensamples which are w-

ritent to feare the fleshe that we synne not. That is/ how god suffereth the vngodlye and wicked synners that resiste god and refuse to follow him/ to contynue in their wickednesse/ ever waxinge worse and worse vntyll their synne be so sore increased and so abhominable/ that if they shuld longer endure they wold corrupte the very electe. But for the electes sake god sendeth the preachers. Nevertheless they harden their hartes agens the truth/ and god destroyeth the vtterlye and begynneth the world a newe.

¶ This comforte shalt thou evermore finde in the playne texte and liuerall sense. Neither is there any storye so homely/ so rude/ yee or so vyle (as it seemeth outwardly) wherein is not exceedinge greate comforte. And when some which seme to them selves great clarkes saye: they wott not what moare profite is in many gesses of the scripture if they be read with out an allegorye/ then in a tale of robenhode/ saye thou: that they were wryten for oure consolacyon and comforte/ that we despayre not/ if soch like happen vnto vs. We be not holier then Noe/ though he were once dronke. Neither better beloved then Iacob/ though his awne sonne defyled his bedde. We be not holier then lot/ though his daughters thorow ignorance deceaved him/ nor peradventure holier then those daughters. Neither are we holier then David/ though he brake wedlocke and vpon the same commytted abhominable murther. All those men have witnes-

ffe of the scripture that they pleased god and wa  
re good men both before that those thinges  
chaunced them and also after. Neverthelesse so  
ch thinges happened them for our ensamples  
not that we shuld contrasayre their evill/ but if  
whyle we fight with our selves enfor synge to  
walke in the law of god (as they did) we yet fall  
likewise/that we despayre not/ but come aga  
yn. to the lawes of god and take better holde

**¶** We read sens the tyme of Chyestes deeth/ of  
virgins that have bene brought unto the come  
stues/ and theye defyled/ and of martyrs that ha  
ue bene bounde and hoies have abosed their bo  
dies. Why: The iudgements of god are botte  
lesse. Soch thinges chaunced partely for ensam  
ples/ partely God thorow synne healeth synne  
Pryde can net her be healed nor yet appere but  
thorow soch horrible deades. Paradyventure  
they were of þ popes secte ad reioysed fleshly/  
thinkinge that heaven came by deades and not  
by Chyrist/ and that the outwarde dead iustifyz  
ed them & made them holy and not the inward  
spirite receyved by fayth and the consent of the  
harte vnto the law of god.

**¶** As thou readest therfore thinke that every  
syllable pertayneth to thyne awne self/ and sucke  
out the pulbe of the scripture/ and arme thy self  
ageynst all assautes. Firste note with syronce  
faith the power of god in creatinge all of nought  
Then marke the grevous fall of Adam and of  
vs all in him/ thorow the lightregardige of the

commaundement of god. In the iii. Chapitre  
God turneth him vnto Abel and then to his  
offeringe/ but not to Cain and his offeringe.  
Where thou seest that though the deades of the  
evill apere outwardly as glorious as the dea  
des of the good: yet in the sight of god which  
lofeth on the harte/ the deade is good because  
of the man/ and not the man good because of  
his deade. In the vi. God sendeth Noe to pres  
ach to the wiked and geueth them space to res  
pent: they war hard herted/ God bringeth them  
to nought. And yet saveth Noe: even by the sa  
me water by which he destroyed them. Make  
also what folowed the pryde of the buyldinge  
of the toure of Babel

Consydre how God sendeth forth Abraham out  
of his awne contrein to a strange lande full of  
wiked people/ and gave him but a bare pro  
messe with him that he wold blesse him and de  
fende him. Abraham beleved: and that worde  
saued and delyuered him in all pavelles: so that  
we se/ how that mannes life is not mayntayn  
ed by bred on lyf (as Chyriste sayeth) but moch ra  
ther by belevinge the promyses of god. Behold  
how soberly and how circumspectly both Abrah  
ham and also Isaac behaue them selves amos  
ge the infideles. Abraham byeth that which  
might have ben geven him for nought/ to cutte  
of occasions. Isaac when his welles which he  
had digged were taken from him/ geueth rown  
me and resisteth not. Noe over they are and soe

we and fede their catell/and make confederacy  
 ons/ād take perpetuall truce/and do all outw.  
 ard thinges: Even as they do which have no  
 faith/fo: god hath not made vs to heydle in this  
 world Every man must worke godly and truly  
 to the vtmoste of the power that god hath ge  
 ven him:and yet not truste therein:but in goddes  
 worde or promesse:and god will worke with vs  
 and brynge that we do to good effecte. And the  
 when oure power will extend no further/gode  
 des promesses wyll worke all alone

**¶** How many thinges also resisted the promes  
 ses of god to Iacob: And yet Iacob conuere  
 god with his awne promesses sayenge: O god  
 of my father Abraham: and god of my father  
 Isaac / O lorde which saydest vnto me retur  
 ne vnto thine awne contre/ and vnto the place  
 were thou wast borne and I wil do the good  
 I am not worthy of the lesse of those mercyes/  
 no: of that trowth which thou haste done to thy  
 seruant I went out but with a staffe/and come  
 home with ij dioues /delyver me out of the han  
 des of my brother Esau/fo: I feare hym great  
 ly &c. And god delyvered him/and will likewy  
 se all that call vnto his promesses with a repen  
 ting herte/were they neuer so great synners.  
 Marke also the weake infirmities of the mā He  
 loveth one wife more then a nother/one sonne  
 more then a nother. And se how god purgeth  
 him. Esau threteneth him: Laban begyleth  
 him. The beloued wife is longe barren: his

doughter is raryshed: his wife is defyled/ and  
 that of his awne sonne. Rachel dieth / Joseph  
 is taken a way/ yee and as he supposed rent of  
 wild beastes and yet how glorious was hys  
 ende: Note the wekenesse of his Children / yee  
 and the synne of them/and how god thoroow  
 their awne wekednes saved them. These en  
 samples teach vs that a man is not at once  
 perfecte the firste daye he beginneth to lyue wel  
 They that be stronge therfore muste suffre with  
 the weake/ and helpe to kepe them in unite  
 & peace one with a nother vntill they be strōger

Note what the brethren sayde when they  
 were tached in Egypte/we haue verely synned  
 (sayde they) agaynst oure brother in j we sa  
 we the anguyshe of his soule when he besought  
 vs/and wold not heare him:ād therefore is this  
 tribulation come vppon vs. By which ensam  
 ple thou seist/how that conscience of evyll dos  
 enges findeth men out at the laste. But namely  
 in tribulacyon and aduersyte: there temptacyon  
 and also desperacyon: yee and the verye paynes  
 of hell find vs out: here the soule feleth the fers  
 wrath of god and wyssheth mountaynes to fal  
 le on her and to hyde her (yf it were possible) frō  
 the angrie face of god.

Marke also how greete evylls folow of how  
 litle an occasion Sina goeth but forth alone to  
 se the daughters of the contre/and how greate  
 myschewe and trouble folowed: Iacob loved but  
 one sonne more then a nother/ād how greuous



murder folowed in their hartes? These are en-  
 samplers for oure learninge to teach vs to walke  
 warely and circūspectlye in the worlde of weas-  
 fe people/that we geve no mā occasions of evyll.  
 ¶ Finally/ se what god promysed Joseph in his  
 dreames. Those promesses accompanyed him all  
 ways/and went doune wyth him even in to the  
 depe dongeon/ And brought him vppe agayne  
 ne/And never for soke him till all that was  
 promysed was fulfilled. These are ensamples  
 wryte for oure learnynge (as paulte sayth) to teach  
 vs to truste in god in y<sup>e</sup> strōge fyre of tribulation  
 and purgatoye of oure fleshy. And that they  
 which submytte them selves to folow god  
 shuld note and marke soch thinges/ for they  
 learninge and comforte/is the frute of the scrip-  
 ture and cause why it was wryten: And with  
 soch a purpose to reade it/is the waye to ever-  
 lastynge life and to those ioyfull blyssinges  
 that are promysed vnto all nacyns in the sea-  
 de of Abraham/which seade is Iesus Christe  
 oure lorde/to whom be honoure and prayse for-  
 ever and vnto god oure father thorow hym.

¶ A. M. E. H.

i. Chapter

fo. i.

# The fyrst boke of Moyses called Genesis

The fyrst Chapter.



In the begynnynge God created  
 heauen and erth. The erth was voy-  
 de and emptie/ and darcknesse was  
 vpon the depe / and the spirite of  
 god moved vpon the water

¶ Than God sayd: let there be lyghte and the-  
 re was lyghte. And God sawe the lyghte that it  
 was good: & deuyded the lyghte from the darck-  
 nesse/and called the lyghte daye /and the darck-  
 nesse nyghte: and so of the evenynge and morn-  
 nyng was made the fyrst daye

¶ And God sayd: let there be a fymament  
 betwene the waters/ and let it deuyde the waters  
 a sonder. Than God made the fymament and  
 parted the waters which were vnder the fym-  
 nament/ from the waters that were above the  
 fymament: And it was so. And God called  
 the fymament heauen/ And so of the evenynge  
 and mornynge was made the seconde daye

¶ And God sayd/ let the waters that are vns-  
 der heauen gather them selves vnto one place/  
 that the drye lande may appere: And it came so  
 to passe. And god called the drye lande the erth  
 and the gatheringe togyther of waters called  
 ye the see. And God sawe that it was good

B. i.

i. Chapter.

And God sayd: let the erth bring forth herbs  
be and grasse that sowe seed/ and frutefull trees  
that bere frute every one in his kynde/ haoyng  
their seed in them selues upon the erth. And it  
came so to passe: ad the erth brought forth herbs  
be and grasse soweinge seed every one in his kynde  
q trees beryng frute q haoyng their seed  
in the selues/ every one in his kynde. And God  
sawe that it was good: and the of the evenyng  
and moynge was made the thyrd daye.

Then sayd God: let there be lyghtes in the fyr-  
mament of heauen to deuyde the daye fro the  
nyghte/ that they may be vnto signes/ seasons/  
days q yeares. And let them be lyghtes in the  
fyrment of heave/ to shyne vpon the erth.  
q so it was. And God made two great lyghtes  
A greater lyghte to rule the daye/ q a lesse ly-  
ghte to rule the nyghte/ and he made sterres also.  
And God put them in the fyrment of he-  
auen to shyne vpon the erth/ and to rule the daye  
q the nyghte/ ad to deuyde the lyghte from  
darknesse. And god sawe y it was good: and  
so of the evenyng ad moynge was made the  
fourth daye.

And God sayd/ let the water bring forth  
creatures that moue q haue lyfe / q foules for to  
flee over the erth vnder the fyrment of hea-  
uen. And God created greete whalles and all  
maner of creatures that lyoe and moue/ which  
the waters brought forth in their kyndes/ ad all  
maner of federed foules in their kyndes. And

ii. Chapter.

So. 4.

God sawe that it was good: and God blessed  
them sayng. Growe and multiplie ad fyll the  
waters of the sees/ q let the foules multiplie vpon  
the erth. And so of the evenyng q moynge  
was made the fift daye.

And God sayd: let the erth bring forth liuynge  
creatures in their kyndes: cattell q wommes q  
beastes of the erth in their kyndes/ q so it came  
so passe. And god made the beastes of the erth  
in their kyndes/ q cattell in their kyndes/ ad all  
maner wommes of the erth in their kyndes: and  
God sawe that it was good.

And God sayd: let vs make man in oure sym-  
ilitude ad after oure lykenesse: that he may ha-  
ue rule over the fysh of the see/ and over the fou-  
les of the ayre/ and over cattell/ and over all the  
erth/ and over all wommes that crepe on the er-  
th. And God created man after his lykenesse/  
after the lykenesse of god created he him: male q  
female created he them.

And God blessed them/ and God sayd vnto  
them. Growe and multiplie and fyll the er-  
th and subdue it/ and haue domynion over the  
fysh of the see/ and over the foules of the ay-  
re/ and over all the beastes that moue on the  
erth.

And God sayd: se/ I haue geuen yow all  
herbes that sowe seed which are on all the er-  
th/ and all maner trees that haue frute in the  
em and sowe seed: to be meate for yow q for all  
B. 4.

ij. Chapter

beastes of the erth/ and vnto all foules of the  
ayre/ and vnto all that crepeth on the erth/ whe-  
re in is lyfe/ that they may haue all maner her-  
bes and grasse for to eate/ and even so it was.  
And God behelde al that he had made/ and loo-  
they were excedyng good: and so of the eue-  
nyng and mornynge was made the syxt h daye.

The seconde Chapter.

**A** thus was heave & erth fynished wryth  
all their apparell: and i y seuenth daye  
god ended hys worke which he had  
made & rested in y seuenth daye fro all his wor-  
kes which he had made. And God blessed y se-  
uenth daye/ and sanctified it/ for in it he rested  
from all his workes which he had created and  
made.

**T**hese are the generations of heaven & erth  
when they were created/ in the tyme when the  
LORde God created heaven and erth and all  
the shrubbes of the felde be fore they were in the  
erthe. And all the herbes of the felde before they  
sprange: for the LORde God had yet sent no  
rayne vpon the erth/ nether was there yet any  
man to tylle the erth. But there arose a myste  
out of the ground and watered all the face of  
the erth: Then the LORde God shope man/ es-  
ven of the mulde of the erth and brethed into  
his face the breth of lyfe. So man was made a  
lvyng soule.

**T**he LORde God also planted a garden in  
Eden from the begynnynge/ and there he sette

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So. iij.

man whom he had formed. And the LORde  
God made to sprynge out of the erth/ all man-  
ner trees bewtyfull to the syghte and pleasant  
to eate/ and the tree of lyfe in the middes of the  
garden: and also the tree of knowlege of good  
and euell.

**A**nd there spronge a reuer out of Eden to  
water the garden/ and thence devided it selfe/  
and grewe in to foure principall waters. The  
name of the one is Phison/ be it is that compa-  
seth all the lande of heuila/ where gold gros-  
seth. And the gold of that contreys precious/  
there is found bedellion and a stone called Oz-  
ur. The name of the seconde ryver is Gihon/  
which compassyth all the lande of Jude. And  
the name of the thyrde river is Euphrates/ wh-  
ich runneth on the east syde of the assyrians.  
And the fourth river is Euphrates.

**A**nd the LORde God toke Adam and put  
him in the garden of Eden/ to dresse it and to  
kepe it: and the LORde God commaunded A-  
dam saynge: of all the trees of the garde se thou  
eate. But of the tre of knowlege of good and  
badd se that thou eate not: for even y same daye  
ye thou eatest of it/ thou shalt surely dye.

**A**nd the LORde God sayd: it is not good  
that man shulde be alone/ I will make hym an  
helper to beare him company: And after y the  
LORde God had made of the erth all maner  
beastes of the felde/ and all maner foules of the  
ayre/ he brought them vnto Adam to see what

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he wold call them. And as Ada called all maner liyngge beastes; eoe so are their names. And Adam gave names vnto all maner catell/ and vnto the foules of the ayre/ and vnto all maner beastes of the felde. But there was no helpe founde vnto Adam to beare him companye.

Then the LORde God cast a slomber on Adam/ and he slepte. And then he toke out one of his rybbes/ and instedether of he fylled vp the place with flesh. And the LORde God made of the rybbe which he toke out of Adam/ a woman/ and brought her vnto Adam. Then sayd Ada/ this is once bone of my boones/ and flesh of my flesh. This shall be called woman: because she was take of the man. So: this cause shall a man leue father and mother/ & cleve vnto his wyfe/ & they shall be one flesh. And they were ether of them naked/ both Adam and hys wyfe/ & were not ashamed:

The. iiij. Chapter

**B**ut the serpent was soryller than all the beastes of the felde which y<sup>e</sup> LORde God had made/ and sayd vnto the woman. A lyfyr/ that God hath sayd/ ye shall not eate of all maner trees in the garden. And the woman sayd vnto the serpent/ of the frute of the trees in the garden we may eate/ but of the frute of the tree y<sup>e</sup> is in the myddes of the garden (sayd God) se that ye eate not/ and se that ye touch it not: lest ye dye.

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So. iiij

Then sayd the serpent vnto the woman: tush ye shall not dye: But God doth knowe/ that whensoeuer ye shulde eate of it/ youre eyes shuld be opened/ and ye shulde be as God and knowe both good and euill. And the woman sawe that it was a good tree to eate of and lustie vnto the eyes and a pleasant tre for to make wyse. And toke of the frute of it and ate/ and gaue vnto hir husband also with her/ and he ate. And the eyes of both them were opened/ that they vnderstode how that they were naked. Then they sowed fygge leues togedder and made them apurns.

And they herd the voyce of the LORde God as he walked in the garden in the coole of the daye. And Adam hyd hymselfe and his wyfe also from the face of the LORde God/ amonge the trees of the garden. And the LORde God called Adam and sayd vnto him where art thou? And he answered. Thy voyce I harde in the garden/ but I was afrayd because I was naked/ and therefore hyd myselfe. And he sayd: what told the that thou wast naked? hast thou eaten of the tree/ of which I bade the that thou shuldest not eate? And Adam answered. The woman which thou gavest to bere me company she toke me of the tree/ & I ate. And the LORde God sayd vnto the woman: wherfore didest thou so? And the woman answered/ the serpent deceaved me and I ate,

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And the LORD God sayd vnto the serpe: because thou hast so done moſte curſed be thou of all catell and of all beaſtes of the feld: oppo thy bely ſhalt thou goo: and erth ſhalt thou eate all dayes of thy lyfe. No: over I will put hatred betwene the and the woman / and betwene thy ſeed and hyr ſeed. And that ſeed ſhall tread the on the heed / ad thou ſhalt tread hit on the heele.

And vnto the woman he ſayd: I will iuerly increaſe thy ſorow ad make the oft with child / and with payne ſhalt thou be deleverd: And thy luſtes ſhall pertayne vnto thy huſbond and he ſhall rule the.

And vnto Ada he ſayd: for as moche as thou haſt obeyed the voyce of thy wyfe / and haſt eaten of the tree of which I commaunded the ſayinge: ſe thou eate not therof: curſed be the erth for thy ſake. In ſorow ſhalt thou eate therof all dayes of thy lyfe: And it ſhall beare thornes ad thyiſtels vnto the. And thou ſhalt eate the herbes of y feld: In the ſweate of thy face ſhalt thou eate brede / vntill thou returne vnto the erth whēce thou waſt take: for erth thou art / ad vnto erth ſhalt thou returne.

And Ada called his wyfe Zeua / becauſe ſhe was the mother of all that lyueth And the LORD God made Adam and his wyfe garments of ſkynnes / and put them on them. And the LORD God ſayd: loo / Adam is become as it were one of vs / in knowledge of good and euell. But now leſt he ſtrech forth his hand

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ſo. v.

and take alſo of the tree of lyfe and eate and lyue euer.

And the LORD God caſt him out of the garden of Eden / to tyll the erth whēce he was taken. And he caſt Ada out / and ſette at y entree of the garden Eden / Cherubin with a naked ſwerde movinge in and out / to kepe the way to the tree of lyfe.

The. iiij. Chapter.



And Adam lay wyth Zeua his wyfe / which conceived and bare Cain / and ſayd: I haue gotten a mā of the LORD. And ſhe proceeded forth and bare his brother Abel: And Abel became a ſheperder / And Cain became a plowman.

And it ſortuned in proceſſe of tyme / that Cain brought of the frute of the erth: an offeringe vnto the LORD. And Abel / he brought alſo of the fyrſtlynge of his ſhepe and of the fatt of them. And the LORD looked vnto Abel / and to his offeringe: but vnto Cain and vnto his offeringe / looked he not. And Cain was wroth exceaſdingly / and loured. And the LORD ſayd vnto Cain: why art thou angry / and why loueſt thou? Woſt thou not yf thou doſt well / thou ſhalt receave it: But yf thou doſt euell / by thy ſynne lyeth open in the dore. Not withſtand

Of this  
ace no do<sup>r</sup> dyng let it be subdued vnto the / ad see thou ruz  
ie y pope le it. And Cain talked wyth Abell his broz  
which in all ther.

inges ma  
erh bi self  
qual with

And as soone as they were in the feldeo / Cas  
od take an in fell vppon Abell his brother and slewe hym  
ccasion to And y LORde sayd vnto Cain: where is Abell  
iarte all thy brother? And he sayd: I cannot tell: am I  
is creatur my brothers keeper? And he sayd: What hast  
is: and to thou done? the voyce of thy brothers bloud crys  
orbid vnto me out of the erth. And now cursed be  
er payne of thou as pertaynyng to the erth / which opened  
recomunica hyr mouth to receaue thy brothers bloud of thy  
d y no mā ne hande. For when thou kyllest the grounde she  
whether he shall here forth not geue hyr power vnto the. A  
ere fige or vagabunde and a rennagate shalt thou be vpon  
imperdure) the erth.

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And Cain sayd vnto the LORde: my synne  
is greater / then that it may be forgiven. Behol  
de thou castest me out this day from of the face  
of the erth / and fro thy syght must I hyde my  
selfe ad I must be wandryng and a vagabund  
de vpon the erth: No: ever whosoever fyndeth  
me / wyll kyll me. And the LORde sayd vnto hi  
Not so: but whosoever sleith Cain shalbe puny  
shed. viij. folde. And y LORde put a marke vpo  
Cain that no mā fynde hym shulde kyll hym.

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fo. vi.

And Cain went out fro the face of the LORde  
and dwelt in the lande Nod / on the east syde of  
Eden.

And Cain laye wyth hys wyfe / which conce  
aved and bare Henoch. And he was buyldin  
ge a cyte and called the name of it after the nas  
me of hys sonne / Henoch. And Henoch begat  
Irad. And Irad begat Mahuiel. And Mah  
uiel begat Mathusael. And Mathusael beg  
at Lamech.

And Lamech toke hym two wyves: the one  
was called Ada / and the other Zilla. And Ada  
bare Jabel / of whome came they that dwell in  
tentes ad possesse cattell. And hys brothers na  
me was Jubal: of hym came all that excercys  
se them selues on the harpe and on the organs  
And Zilla she also bare Tubalcain a worker in  
metall and a father of all that grave in brasse  
and yeron. And Tubalcains syster was called  
Naema.

Then sayd Lamech vnto hys wyves Ada ad  
Zilla: heare my voyce ye wyves of Lamech  
and herken vnto my wordes / for I haue slayne  
a man and wounded my selfe / and haue slayn  
a yongman / and gorte my selfe strypes:



v. Chapter

For Cain shall be avenged sevenfold: but Lamech seventy times sevenfold.

Adam also laye with his wyfe yet agayne/ and she bare a sonne and called his name Seth for god/sayd she hath geuen me a nother sonne for I best whom Cain slewe. And Seth begat a sonne and called his name Enos. And in that tyme began men to call on the name of the LORD.

The v. Chapter.



This is the booke of the generation of man/ In the daye when God created man and made hym after the symilitude of god Male and female made he the and called their names man/ in the daye when they were created. And when Adam was an hundred and thyrty yere old/ he begat a sonne after his lyknesse and symilitude: and called his name Seth. And the dayes of Adam after he begat Seth/ were cyght hundred yere/ and begat sonnes and daughters. and all the dayes of Adam which he lyved/ were. ix. hundred and. xxx. yere/ and then he dyed.

And Seth lyved an hundred and. v. yeres/ and begat Enos. And after he had begot Enos he lyved. viij. hundred and. vij. yere/ and begat sonnes and daughters. And all the dayes of Seth were. ix. hundred and. xij. yere/ and dyed. And Enos lyved. lxxx. yere and begat

v. Chapter

80. vij.

Kenan. And Enos after he begat Kenan/ lyved viij. hundred and. xv. yere/ and begat sonnes and daughters: and all the dayes of Enos were. ix. hundred and. v. yere/ and than he dyed.

And Kenan lyued. lxx. yere and begat Mahalaliel. And Kenan after he had begot Mahalaliel/ lyved. viij. hundred and. xl. yere and begat sonnes and daughters: and al the dayes of Kenan were. ix. hundred and. x. yere/ and than he dyed.

And Mahalaliel lyued. lxx. yere/ and begat Jared. And Mahalaliel after he had begot Jared lyved. viij. hundred and. xxx. yere and begat sonnes and daughters: and all the dayes of Mahalaliel were. viij. hundred nynetye and. v. yere/ and than he dyed.

And Jared lyved an hundred and. lxx. yere and begat Enoch: and Jared lyved after he begat Enoch. viij. hundred yere and begat sonnes and daughters. And all the dayes of Jared were. ix. hundred and. lxx. yere/ and than he dyed.

And Enoch lyved. lxx. yere and begat Mathusala. And Enoch walked wyth god after he had begot Mathusala. iij. hundred yere/ and begat sonnes and daughters. And all the dayes of Enoch were. iij. hundred and. lxx. yere. and than Enoch lyved a godly lyfe/ and was nomore sene/ for God toke hym away.

And Mathusala lyved an hundred and. lxxxvij. yere and begat Lamech: and Mathusala

vi. Chapter Fo. viij.  
 after he had begot Lamech / lyved. viij. hundred  
 and. lxxij. yere. / And begot sonnes and dought-  
 ers. And all the dayes of Methusala were. ix.  
 hundred. lxi. yere / and than he dyed.

And Lamech lyved an hundred. lxxij. yere &  
 begot a sonne and called hym Noe saying. This  
 same shall comfort vs: as concernynge oure  
 worke and sorowe of oure handes which we ha-  
 ue aboute the erthe that the LORde hath curs-  
 ed. And Lamech lyved after he had begot Noe  
 v. hundred / nyne and. v. yere / and begot son-  
 nes and doughters. And all the dayes of La-  
 mech were. viij. hundred. lxxij. yere / and than he  
 dyed. And when Noe was. v. hundred yere ol-  
 de / he begot Sem / Ham and Japhet.

**T**he. vi. Chapter.  
 And it came to passe / whā men begā  
 to multiplye apō the erth / And had be-  
 got them doughters / the sonnes of  
 God sawe the doughters of men that they wes  
 refayre / and toke vnto them wyues / which  
 they best liked amonge the all. And the LORd  
 sayd. My spirite shall not alwaye stryue w<sup>th</sup>  
 the man / for they are flesh. Nevertheless I wyll  
 geue them yet space / and hundred and. xx. yeres  
 There were tirantes in the world in thos  
 dayes. for after that the children of God had  
 gone in vnto the doughters of men and had be-  
 gotten them children / the same children were  
 the mightiest of the world and men of renoune

Chapter. vi.  
 And when the LORde sawe / the wikednesse  
 of man was increasēd apō the erth / and that  
 all the ymaginacion and thoughtes of his hert  
 was only evell continually / he repented that he  
 had made man apō the erth and sorowed in  
 his hert. And sayd. I wyll destroy man / ynde  
 which I haue made / frō of the face of the erth:  
 both man / beast / woome and foule of the ayre /  
 for it repēterh me that I haue made them. But  
 yet Noe found grace in the syghte of the LOR-  
 de.

These are the generacions of Noe. Noe was a  
 righteous man and oncorrupte in his tyme / &  
 walked w<sup>th</sup> god. And Noe begat. iij. sonnes:  
 Sem / Ham and Japheth And the erth was  
 corrupte in the syghte of god and was full of  
 myschefe. And God looked vpon the erth / and loo-  
 u was corrupte: for all flesh had corrupte his  
 way vpon the erth.

Then sayd God to Noe: the end of all flesh  
 is come before me / for the erth is full of there  
 myschefe. And loe / I wyll destroy them w<sup>th</sup>  
 the erth. Make the an arcke of pyne tree / and  
 make chaumbers in the arcke / and pytch it w<sup>th</sup>  
 thin and w<sup>th</sup>out w<sup>th</sup> pytch. And of this fa-  
 cion shalt thou make it.

The lenth of the arcke shall be. iij. hundred  
 cubytes / and the bredth of it. l. cubytes / and the  
 heyth of it. xxx. cubytes. A wyndow shalt thou  
 make aboue in the arcke. And w<sup>th</sup>in a cub-  
 yte compasse shalt thou finyssh it.

vij. Chapter

And the dore of the arke shalt thou sette in y<sup>e</sup> side of it: and thou shalt make it with iij. loftes one aboue an other. For beheld I wil bunge in a floud of water apou the erth to destroy all flesh from vnder heauen/ wherein breth of life is so that all that is in the erth shall perishe. But I will make myne apoyntement with the/that both thou shalt come in to y<sup>e</sup> arke and thy sonnes/ thy wyfe and thy sennes wyues with the.

And of all that lyueth what soever flesh it be/ shalt thou brynge in to the arke/ of every thyng a payre / to kepe them a lyve wyth the. And male and female se that they be/ of byrdes in their kynde/ and of bestes in their kynde/ and of all maner of wormes of the erth in their kinde: a payre of every thyng shall come vnto the to kepe them a lyve. And take vnto the of all maner of meate y<sup>e</sup> may be eaten & laye it vp in store by the/ that it may be meate both for y<sup>e</sup> and for the: and Noe dyd acordinge to all that God commaunded hym.

The vij. Chapter.



And the LORD sayd vnto Noe: goo in to the arke thou and all thy houshold. For the haue I sene righteous before me in this generation. Of all elene bestes take vnto the. vij. of every kynde the male and hys female

vij. Chapter

fo. ix.

And of vncleue bestes a payre/ the male and hys female: lyke wyse of the byrdes of the ayre vij. of every kynde/ male and female to save seed vpon all the erth. For. vij. dayes hence wyll I send rayne vppō the erth. xl. dayes & xl. nyghtes and wyll destroy all maner of thynges that I haue made/ from of the face of the erth..

And Noe dyd acordinge to all y<sup>e</sup> the lordē commaunded hym: and Noe was. vi. hundred yeres olde/ when the floud of water came vpon the erth: and Noe went and his sonnes and his wyfe and his sonnes wyues wyth hym/ in to the arke from the waters of the floud. And of elene bestes and of bestes that are vncleue and of byrdes and of all that creperth vppō the erth/ came in by cooiples of every kynde vnto Noe in to the arke: a male and a female: even as God commaunded Noe. And the seventh daye the waters of the floud came vpon the erth.

In the. vi. hundred yere of Noes lyfe/ in the secōde moneth/ in the. xviij. daye of the moneth/ the same daye were all the founteynes of the grea<sup>r</sup> depe broken vp/ & the wyndowes of heaue<sup>n</sup> were opened/ & there fell a rayne vpon the erth. xl. dayes and. xl. nyghtes.

And the selfe same daye went Noe/ Sem/ Ham and Japheth/ Noes sonnes/ and Noes wyfe and the. iij. wyues of his sonnes wyth hym in to the arke: both they and all maner of bestes in their kynde/ & all maner of catell in their kynde & all maner of wormes that crepe vpon

viiij. Chapter

the erth in their kynde/ and all maner of byrdes in there kynde. / and all maner off foules what soever had feders. And they came vnto Noe in to the arke by cooiples/ of all flesh y had breth of lyfe in it. And they that came/ came male and female of every flesh accordyng as God commaunded hym: and Noe shyt the dore oppo him

And the floud came. xl. dayes and xl. nyghtes vppon the erth/ and the water increased and bare vp the arke and it was lifte vp from of the erth And the water preyayled and increased exceedingly vppon the erth: and the arke went oppo the toppe of the waters.

And the waters preyayled exceedingly above mesure oppo the erth / so that all the hye hylls which are vnder all the partes of heauen/ were covered: eue. x. cubytes hye preyayled the waters/ so that the hylls were covered.

And all fleshe that moved on the erth/ bothe birdes carell and beastes perished/ with all that crepte on the erth and all men: so that all that had the breth of lyffe in the nostrils of it thow now our all that was on drye lond dyed.

Thus was destroyed all that was vppo the erth/ bothe man/ beastes/ wommes and foules of the ayre: so that they were destroyed from the erth: save Noe was reserved only and they that were wyth hym in the arke. And the waters preyayled vppon the erth/ an hundred and fiftye dayes.

The viij. Chapter.

vi. Chapter

So. x.

**A**nd god remembred Noe and all y beastes and all y catell y were wyth hi in y arke And god made a wynde to blow vppo y erth/ and y waters ceased: and y fountaynes of the depe and the wyndowes of heave were stoppe and the rayne of heauen was forbydde / and the waters returned from of y erth and abated after the ende of an hundred and. l. dayes.

And the arke rested vppo the mountayns of Ararat/ the. xviij. daye of the. viij. moneth. And the waters went away and decreased vntyll the x. moneth. And the first daye of the tenth moneth/ the toppes of the mounteyns appered.

And after the ende of. xl. dayes. Noe opened the wyndow of the arke which he had made/ and sent forth a raven/ which went out/ ever goyng and comyng agayne/ vntyll the waters were dryed vpp vppon the erth

Then sent he forth a doue from hym/ to see whether the waters were fallen from of the erth. And when the doue coude fynde no resting place for hyr fore/ she returned to hym agayne vnto the arke/ so: the waters were vppon the face of all the erth. And he put out hye honde and toke her and pulled hyr to hym in to the arke

And he abode yet. viij. dayes mo/ and sent out the doue agayne out of the arke/ And the doue came to hym agayne aboute eventyde / and beholde: There was in hyr mouth a lefe of an olyve tre which she had plucked

C. q.

## ix. Chapter

wherby Noe perceaved that the waters were abated oppon the erth. And he taried yet .vij. other dayes/and sent forth the doue/which from thence forth came no more agayne to him.

And it came to passe/the fyfte hundred and one yere and the fyft daye of the fyft moneth/ that the waters were dryed oppon the erth. And Noe toke off the hatches of the arke and lo Fed: And beholde/the face of the erth was drye. So by the .xxvij. daye of the seconde moneth the erth was drye.

And God spake vnto Noe saynge: come out of the arke/both thou and thy wyfe ad thy sonnes and thy sonnes wyues with the. And all the bestes that are with the wharsoever flesh it be/both soule and carell and all maner wommes that crepe on the erth/ brynge out with the/and let them moue/growe ad multiplye vpon the erth. And Noe came out/ad his sonnes and his wyfe and his sonnes wyues with hym. And all the bestes/and all the wommes/ and all the foules/and all that moved vpon the erth/ came also out of the arke/ all of one kynde together.

And Noe made an aulter vnto the LOR. SE/ and toke of all maner of cleue bestes and all maner of cleue foules/ and offered sacrifice vpon the aulter. And the LOR SE smelled a sweete sauoure and sayd in his hert: I wyll henceforth no more curse the erth for mannes sake/for the imaginacion of mannes hert is

## ix. Chapter

So. xi.

well/evn from the very yowth of hym. Moreover I wyll not destroy from henceforth all that lyveth as I have done. Neither shall sowynge tyme and haroest/corde/and here/somere & wynter/daye and nyghte ceasse/as long as the erth endureth.

## The. ix. Chapter.

**A**ND God blessed Noe and his sonnes/and sayd vnto them: Increase and multiplye and fyll the erth.

The feare also and drede of yow be oppon all bestes of the erth / and oppon all foules of the ayre/ad oppon all that creperth on the erth/ and oppon all fshes of the see/which are gyven vnto youre handes. And all that moveth vpon the erth havinge lyfe/shall be youre meate: Euen as y grene herbes/so geue I yow all thynge. Only the flesh with his life which is his blood/se that ye eate nor.

\* For verely the bloude of yow wherein youre lyfes are wyll I requyre: Eue of the hande of all bestes wyll I requyre it/ And of the hande of man and of the hand of every mannes brother/ wyll I requyre the lyfe of man: so y he which shedeth mannes bloude/shall haue hys bloud shed by man agayne: for God made man after his awne lykenesse. See that ye encrease/ and ware/and be occupyde vpon the erth/ & multiplye therein.

Furthermore God spake vnto Noe & to hys sonnes wyth hym saynge: see/ I make my bnd

\* This lawe and soch lyte to exequite/were fines and ruzars ordeyned of God wherfore they ought not to suffre the popes lawes ths us to shed bloud theirs nor shed as geine /neither yet to sett opp their abominable seruaries & necke verses cleane agens the ordinance of god/ but vnto their dānacyon

ix. Chapter

with you and your seed after you / and with all liuing thinge that is with you: both soule and carrell / and all maner beste of the erth that is with you / of all that cometh out of the arce / what soeuer beste of the erth it be.

I make my bonde with you / that hence forth all flesh shall not be destroyed with y<sup>e</sup> waters of any floud / ad y<sup>e</sup> hence forth there shall not be a floud to destroy the erth.

And God sayd. This is the token of my bonde which I make betwene me and you / ad betwene all liuing thinge that is with you for ever: I wyll sette my bowe in the cloudes / and it shall be a sygne of the appoyntment made betwene me and the erth: So that when I bryng in cloudes vpo y<sup>e</sup> erth / the bowe shall appere in the cloudes. And than wyll I thynke vpon my testament which I haue made betwene me and you / and all that lyueth what soeuer flesh it be. So that henceforth there shall be nomore waters to make a floud to destroy all flesh.

The bowe shall be in the cloudes / and I wyll loke vpon it / to remembre the euerlastyng testament betwene God and all that lyueth vpon the erth / what soeuer flesh it be. And God sayd vnto Noe: This is the sygne of the testament which I haue made betwene me and all flesh / is on the erth.

The sonnes of Noe that came out of the arce were: Sem / Ham and Japheth. And Ham

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So. xij.

he is the father of Canaan. These are the, iij. sonnes of Noe / and of these was all the world overspied.

And Noe beyng an husbād man / went furth and planted a vyneyarde and dranke of the wyne and was druncke / and laye vncouered in the myddest of his tē. And Ham the father of Canaan sawe his fathers preuytees / & tolde his ij. brethren that were without. And Sem and Japheth toke a mantell and put it on both there shulders ad went backward / ad covered there fathers secrets / but there faces were backward. So that they sawe not there fathers nakednes. As soone as Noe was awaked fro his wyne and wyll what his yongest sonne had done vnto hym / he sayd: cursed be Canaan / ad a seruante of all seruantes be he to his brethren. And he sayd: Blessed be the LORDE God of Se / and Canaan be his seruante. God increase Japheth that he may dwell in the tentes of Sem. And Canaan be the ir seruante.

And Noe lyved after the floud. iij. hundred and .l. yere: So that all the dayes of Noe were ix. hundred and .l. yere / ad than he dyed.

The. x. Chapter.

**T**hese are the generations of the sonnes of Noe: of Sem / Ham and Japheth / which begat them children after the floud.



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The sonnes of Japheth were: Gomer/ Mas-  
gog/ Madai/ Javan/ Tubal/ Mesech and Thy-  
ras. And the sonnes of Gomer were: Asenath  
Riphat and Togarma. And the sonnes of Javan  
were: Elisa/ Tharsis/ Eithim and Sodas-  
nim. Of these came the Isles of the gentyls in  
there contres/ every man in his speach/ kynred  
and nation.

The sonnes of Ham were: Chus/ Misraim  
Phut and Canaan. The sonnes of Chus: were  
Seba/ Hevila/ Sabra/ Rayma and Sabrema.  
And the sonnes of Rayma were: Seba/ & De-  
dan. Chus also begot Nemrod/ which begat to  
be myghtye in the erth. He was a myghtie hun-  
ter in the syghte of the LORde: Where of came  
the proverbe: he is as Nemrod that myghtie  
hunter in the syghte of the LORde. And the  
begynnyng of hys kyngdome was Babel/ Es-  
rech/ Bchad and Chalne in the lande of Sys-  
near: Out of that lande came Assur and buyl-  
des Ninive/ and the cite rehoboth/ and Calah  
And Resten betwene Ninive and Calah. That  
is a grete cite. And Misraim begat ludim/ Es-  
namun/ Leabim/ Naphrusim/ Parhrusim & Ca-  
stuhim: from whence came the Philistynes/ and  
the Capthiherynes.

Canaan also begat zidon his eldest sonne &  
Beth/ Jebusi/ Emori/ Gergesi/ Hiti/ Arfi/ Si-  
ni/ Aruadi/ Semari and hamari. And afters-  
ward sprang the kynreds of the Canaanites  
And the costes of the Canaanites were fro Sys-

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fo. xii.

don tyll thou come to Berara & to Asa/ & tyll  
thou come to Sodomia/ Gomorra/ Adama Ze-  
beim: evē vnto Lasa. These were the chyldre of  
Ham in there kynreddees/ tonges/ landes and  
nations.

And Sem the father of all y childre of Eber  
and the eldest brother of Japheth / begat  
children also. And his sonnes were: Elam Asa-  
sur/ Arphachsad/ Lud ad Aram. And y chil-  
dree of Aram were: Uz/ Hul/ Gether & Mas  
And Arphachsad begat Sala/ and Sala be-  
gat Eber. And Eber begat. ij. sonnes. The nas-  
me of the one was Peleg/ for in his tyme the  
erth was deuyded. And the name of his bro-  
ther was Jafetan.

Jafetan begat Almodad/ Saleph/ Syzara  
moneth/ Zarab/ Hadoram/ Usal/ Sifela/ Os-  
bal/ Abimael/ Seta/ Ophir/ Hevila & Jobab.  
All these are the sonnes of Jafetan. And the  
dwellynge of them was from Mes: vntill the  
ou come vnto Sephara a mountayne of the eas-  
te lande. These are the sonnes of Sem in there  
kynreddees/ languages/ contrees and nations.  
These are the kynreddees of the sonnes of Noe/  
in their generations and nations. And of these  
came the people that were in the world after  
the floude.

The. xi. chapter.

**A**nd all the world was of one tonge  
and one language. And as they came  
from the east/ they founde a playe

Chapter. xi.

ne in the lande of Synear/and there they dwel-  
led. And they sayd one to a nother: come on/let  
us make bricke ad burne it wyth fyre. So brics  
ke was there stone and slyme was there moiter.  
And they sayd: Come on/let vs buylde vs a cy-  
te and a toure/that the toppe may reach vnto he-  
auen. And let vs make us a name/for: perauens-  
ture we shall be scatered abroad, ouer all the  
erth.

And the LORde came downe to see the cy-  
te and the toure which the chylbern of Adā had  
buylded. And the LORde sayd: See/the peo-  
ple is one and haue one tonge amonge them all.  
And thys haue they begon to do / and wyll  
not leaue of from all that they haue purposed to  
do. Come on/let vs descende and myngell thei-  
re tonge euen there / that one vnderstonde not  
what a nother sayeth. Thus y LORde skatered  
them from thence vppon all the erth. And they  
left of to buylde the cyte. Wherefore the name of  
it is callid Babel/because that the LORde  
there confounded the tonge of all the world.  
And because that the LORde from thence/ska-  
tered them abroad vppon all the erth.

These are the generations of Sem: Se was  
an hundred yere olde and begat Arphachsad  
ii. yere after the floude. And Se lyued after he  
had begot Arphachsad. v. hundred yere an  
begat sonnes and daughters.

And Arphachsad lyued. xxxv. yere and be-  
-

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gat Sala/and lyued after he had begot Sala  
liij. hundred yere & .iij. & begat sonnes and dough-  
ters. And Sala was. xxx. yere old and begat  
Eber/ And lyued after he had begot Eber. iij. hu-  
dred and thre yere / ad begat sonnes and dough-  
ters

When Eber was. xxxiiij. yere olde/he begat  
Peleg/and lyued after he had begot Peleg/fou-  
re hundred and. xxx. yere/and begat sonnes and  
daughters.

And Peleg when he was. xxx. yere olde be-  
gat Regu/and lyued after he had begot Regu.  
ij. hundred and. ix. yere / and begat sonnes and  
daughters.

And Regu when he had lyued. xxxij. yere be-  
gat Serug/and lyued after he had begot Ser-  
rug. ij. hundred and. viij. yere/and begat sonnes  
and daughters.

And when Serug was. xxx. yere olde/he be-  
gat Nahor/and lyued after he had begot Nas-  
hor. ij. hundred yere/and begat sonnes & dough-  
ters.

And Nahor when he was. xxix. yere  
olde / begat Terah / and lyued after he  
had begot Terah / an hundred and. xix. yere/

xij. Chapter.

and begat sonnes and daughters.

And when Terah was. lxx. yere olde/he begat Abram/ Nabor and Haran.

And these are the generations of Terah. Terah begat Abram/ Nabor and Haran. And Haran begat Lot. And Haran dyed before Terah his father in the lande where he was borne/ at Ur in Chaldea. And Abram and Nabor toke them wyues. Abrahams wyfe was called Sarai. And Naboris wyfe Nylca the daughter of Haran which was father of Nylca and of Jisea. But Sarai was barren and had no childe.

Then toke Terah Abram his sonne and Lot his sonne Harans sonne/ & Sarai his daughter in lawe his sone Abrahams wyfe. And they went wyth hym from Ur in Chaldea/ to go in to the lande of Chanaan. And they came to Haran and dwelled there. And when Terah was ij. hundred yere old and. v. he dyed in Haran.

The. xij. Chapter.

**U**Then the LORDE sayd vnto Abrahā Gett the out of thy contrie and from thy kynred / and out of thy fathers house/ into a lande which I wyll shewe the. And I wyll make of the a myghtie people/ and wyll blesse the/ and make thy name grete/ that thou mayst be a blessing. And I wyll blesse the that blesse the/ and curse the that curse the. And in the shall be blessed all the generations of the erth.

And Abram went as the LORDE badde hym/

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Jo. xv.

and Lot went wyth hym. Abram was. lxxv. yere olde/ when he went out of Haran. And Abram toke Sarai his wyfe and Lot his brothers sonne/ wyth all their goodes which they had gotten and soules which they had begotten in Haran. And they departed to go in to the lande of Chanaan. And when they were come in to the lande of Chanaan/ Abram went furth in to the lande tyll he came vnto a place called Sychem/ and vnto the oke of More. And the Canaanites dwelled then in the lande.

Then the LORDE appeared vnto Abram and sayd: vnto thy seed wyll I geue this lande. And he buylde an altare there vnto the LORDE which appeared to hym. Then departed he thence vnto a mountayne that lyeth on the east syde of Bet El and pyched hys tente: Bet El beyng on the west syde / and Ay on the east. And he buylde there an altare vnto the LORDE/ and called on the name of the LORDE. And then Abram departed and toke his iourney southwarde.

After this there came a deth in the lande. And Abram went downe in to Egypte to sojorne there/ for the deth was sore in the lande. And when he was come nye for to entre in to Egypte/ he sayd vnto Sarai his wife. Beholde/ I knowe that thou art a fayre woman to loke apō. It wyll come to passe therefore whē the Egyptians see the/ that they wyll say: she is his wyfe. And so shall they sle me and save the.

The. xiiij. Chapter

Saye I praye the therfore that thou art my sister/that I maye fare the better by reason of the and that my soule maye lyue for thy sake.

As soone as he came in to Egypte/the Egyptians sawe the woman that she was very fayre. And Pharaos lordes sawe hir also/and prayesed hir onto Pharaos: So that she was taken in to Pharaos house/ which entreated Abram well for hir sake/so that he had shepe/oxen and asses/men seruantes/mayde seruantes/ she asses and camels.

But God plagued Pharaos and his house wyth grete plagues/because of Sarai Abrams wyfe. Then Pharaos called Abram and sayd: why hast thou thus dealt with me? Wherefore toldest thou me not that she was thy wyfe? Why saydest thou that she was thy sister/and causedest me to take hyr to my wyfe? But now loo/there is the wife/take hir and be walkyng. Pharaos also gaue a charge vnto his men over Abram/to leade hym out /wyth his wyfe and all that he had.

The. xiiij. Chapter.

**A**san Abram departed out of Egypte/both he and his wyfe and all that he had/and Lot wyth hym vnto the

xiiij. Chapter

So. xvi

South. Abram was very rich in cattell/syluer & gold. And he went on his tourney fro the south even vnto BETH EL/and vnto the place where his tente was at the first tyme betwene BETH EL and Ay/and vnto the place of the altar which he made before. And there called Abram vpon the name of the LORD.

Lot also which went wyth hym had shepe/cattell and tentes: so that the lordes was not askill to receaue them that they myght dwell together/for the substance of their riches was so greete/that they coude not dwell together. And there fell a stryfe betwene the herdmen of Abrams cattell/and the herdmen of Lots cattell. Moreover the Cananytes and the Pherysites dwelled at that tyme in the lande.

Then sayd Abram vnto Lot: let there be no stryfe I praye the betwene the and me and betwene my herdmen and thyre/for we be brethren. As not all the hole lande before the? Separte I praye the fro me. If thou wilt take the lefte hande/I will take the right: Or if thou take the right hande I will take the left. And Lot lyft vp his eyes and beheld all the countre aboute Iordane/which was a plenteous countre of water every where/ before the LORD destroyed Sodom and Gomorra.

The. xiiij.

Even as the garden of the LORde/ & as the lande of Egypte tyll thou come to Soar.

Then Lot chose all the costes of Jordane ad toke hys journey from the east. And so departed the one brother from the other. Abram dwelled in the lande of Canaan. And lot in the cytes of the playne/ & tented tyll he came to Sodome. But the men of sodome were wyked and synned excedyngly agens the LORde.

And the LORde sayed unto Abram/ after that Lot was departed from hym: lyfte up thine eyes & loke from y place where thou art/ northward/ southward/ eastward and westward/ for all the lande which thou seiste wyll I gyve unto the & to thy seed forever. And I wyll make thy seed/ as the dust of the erth: so that yf a man can nombre the dust of the erth/ than shall thy seed also be nombred. Arise and walke aboute in the lande/ in the length of it ad in the bredth for I wyll geue it unto the.

Then Abra toke downe hys tente/ & went and dwelled in the ofegrove of Mamre which is in Ebron and buylded there an altar to the LORde.

The. xiiij. Chapter.

**A**nd it chaunced within a while/ that Amraphel kynge of Synear/ Arioch kynge of Ellasar / Redorlaomer kynge of Elam and Thydeall kynge of the nations: made warre wyth Bera kynge of Sodah and with Birsa kynge of Gomorra. And wyth

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the Sineab kynge of Adama / & with Semeaber kynge of Zebaim/ and wyth the kynge of Bela which Bela is called Soar. All these came together unto the vale of siddim which is now the salt see Twelve yere were they subiecte to king Redorlaomer/ and in the. xiiij. yere rebelled.

Therefore in the. xiiij. yere came Redorlaomer and the kynges that were wyth hym/ and smote the Raphayms in Asirath Barnaim/ and the Susims in Ham/ ad the Enyims in Sabe Rariathaim/ and the Gozims in their arenemoz. And he sent unto the playne of Pharan/ which is doodreth upon the wyldernesse. And then turned they and came to the well of fugmente whiche is called Lades/ and smote all the contre of the Amalechites/ and also the amorytes that dwell in Hazezon Thamar.

Then went out the kynge of Sodome/ and the kynge of Gomorra/ and the kynge of Adama and the kynge of Zebaim/ and the kynge of Bela now called Soar. And sette their men in aray to fyghte wyth them in the vale of siddim/ that is to say/ wyth Redorlaomer the kynge of Elam and with Thydeall kynge of the Nations/ and with Amraphel kynge of Synear. And with Arioch kynge of Ellasar: foure kynges agens the. And that vale of siddim was full of styne pyttes.

And the kynges of Sodome and Gomorra fled/ and fell there. And the resydue fled to the mountaynes. And they toke all the goodes

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of Sodome and Gomorra and all their vitallies/and went their waye. And they toke Lot also Abrahams brothers sonne and his good (for he dwelled at Sodome) and departed:

Then came one that had escaped/and tolde Abram the hebrue which dwelled in the oke grove of Mamre the Amoyte brother of Eshcol and Aner: which were confederate with Abram. When Abram herde that his brother was taken/ he harnesssed his seruantes boie in his owne house. iii. hundred & xviij. and followed till they came at Dan. And sette hymselfe and his seruantes in aray / & fell vpon them by night/ & smote them/ & chased them awaye vnto Goba: which lyeth on the lefte hande of Damasco/ and broughte agayne all the goodes/ & also his brother Lot/ and his goodes/ the women also and the people.

And as he retourned agayne from the slaughter of Fedorlaomer and of the kynges that were with hym/ than came the kyng of Sodome agaynst hym vnto the vale of Saue which now is called kynges dale.

Then Melchisedech kyng of Salem brought forth bread and wyne. And he beyng the priest of the most hygh God/ blessed hym sayyng. Blessed be Abram vnto the most hygh God/ possessor of heauen and erth. And blessed be God the most hygh/ which hath deliuered thyne enemies in to thy handes. And Abram gaue hym tithes of all.

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Jo. xviij.

Then sayd the kyng of Sodome vnto Abram: gyue me the soules/ and take the goodes to thy selfe. And Abram answered the kyng of Sodome: I lyfte vpp my hande vnto the LORde God most hygh possessor of heauen and erth/ that I will not take of all/ for it is thine/ so much as a thred or a shoulacher/ lest thou shouldest saye I haue made Abram ryche. Saue only thar which the yonge men haue eaten and the partes of the men which went with me. Aner/ Eshcol & Mamre. Let them take their partes.

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**A**fter these deades / the worde of God came vnto Abram in a vision sayyng feare not Abram / I am thy shilde/ and thy reuerde shal be exceedinge greate. And Abram answered: LORde Iehouah what wilt thou geue me: I goo childlesse/ and the cater of myne housse/ this Eleasar of Damasco hath a sonne. And Abram sayd: se/ to me hast thou geuen no seed: lo/ a lad borne in my housse shal be myne heyre.

And beholde/ the worde of the LORde spake vnto Abram sayenge: He shall not be thine heyre / but one that shall come out of thine awne bodye shal be thine heyre.

Q. 4.



xx. Chapter

And he brought him out at the doores and sayde, Loke vpp vnto heauen and tell the starres/ yf thou be able to nombre them, And sayde vnto him Euen so shalt thy seed be.

And Abram beleued the LORde/ and it was counted to him for righteuesnes. And he sayde vnto hym: I am the LORde that brought the out of Ur in Chaldea to geue the this lande to possesse it.

And he sayde: LORde God/ whereby shall I knowe that I shall possesse it? And he sayde vnto him: take an heyfer of. iij. yere olde/ and a she gotte of thre yeres olde/ and a thre yere olde ram/ a turtill' doue and a yonge pigeon. And he toke all these and deuyded them in the myddes/ and layde euery pece/ one over agens' a nother. Bat the foules deuyded he not. And the byrdes fell on the carcases/ but Abrah' doue the as waye. And when the sonne was doune/ there fell a slomber upon Abram. And loo/ feare and greete darknesse came upon hym.

And he sayde vnto Abram: knowe this of a suertie/ that thi seed shalbe a stranger in a lande that perteyneth not vnto the. And they shall make bondmen of them and entreate them euell iiii. hundred yeres. But the nation whom they shall serue/ wyll I iudge. And afterwarde shall they come out wyth greate substance. Euer the lesse thou shalt goo vnto thi fathers in peace/ and shalt be buried when thou art of a good age: and in the fourth generation they shall come by the

xx. Chapter.

So. xix.

agayne/ for the wickednesse of the Amorites ye not yet full.

When the sonne was doune and it was wared darcke/ beholde/ there was a smokyng furnace and a fyre brand that went betwene the sayde peeces.

And that same daye the LORde made a covenante with Abram saynge: vnto thy seed wyll I geue this lande/ frō the ryver of Egypte/ vnto the greete ryver euphrates: the Kenytes/ the Kenizites/ the Edmonites/ the Hethites/ the Pherezites/ the Raphaimes/ the Amorites/ the Canaanites/ the Gergesites and the Jebusites.

The. xxi. Chapter.

**S**arai Abrahams wyfe bare him no childerne. But she had an hand mayde an Egyptian/ whose name was Hagar. Wherefore she sayde vnto Abram. Beholde the LORde hath closed me/ that I can not beare. I praye the goo in vnto my mayde/ peradventure I shall be multiplyed by means of her. And Abram herde the voyce of Sarai. Then Sarai Abrahams wyfe toke Hagar hyr mayde the Egyptian (after Abram had dwelled. x. yere. in the lande of Canaan) and gaue her to hyr husbonde Abram/ to be his wyfe.

And he wente in vnto Hagar/ & she conceived. And when she sawe that she had conceived

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hys mastresse was despised in hys syghte. Than sayd Sarai vnto Abram: Thou dost me vnrighte/for I haue geuen my mayde in to thy bosome: & now because she seyth that she hath conceiued/ I am despised in hys syghte: the LORde iudge betwene the and me. Than sayde Ab:ā to Sarai: beholde/ thy mayde is in thy hande/ do with hys as it pleaseth the.

And because Sarai feared soule with her/ she fled from her. And the angell of the LORde founde her besyde a fountayne of water in the wyldernes: euen by a well in the way to Sur. And he sayde: Hagar Sarais mayde/ whence comest thou and whether wilt thou goo? And she answered: I flee from my mastresse Sarai. And the angell of the LORde sayde vnto her: retorne to thy mastresse agayne/ & submytte thy selfe vnder her handes.

And the angell of the LORde sayde vnto her: I will so encrease thy seed / that it shall not be numbred for multitude. And the LORde's angell sayd further vnto her: se/ thou art with childe and shalt bere a sonne / and shalt call his name Ismael: because the LORde hath heard thy tribulation. He will be a wyldeman / and his hande will be agens every man / & every mans hande agens him. And yet shall he dwell faste by all his brethren.

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And she called the name of the LORde that spake vnto her: thou art the God that lokest on me/ for she sayde: I haue of a suertie sene here the backe parties of him that seith me. Wherefore she called the well/ the well of the lyuynge that seith me which well is betwene Cades & Bared.

And Hagar bare Abram a sonne/ and Abram called his sons name which Hagar bare Ismael. And Abram was, lxxvi. yere olde/ when Hagar bare him Ismael.

The. xxii. Chapter.

**W**hen Abram was nynetye yere olde & ix. the LORde appeared to hym sayng: I am the almyghtie God: walke before me & be vnconrupte. And I will make my bonde betwene the and me/ and will multiplye the exceedingly. And Ab:ā fell on his face. And God talked moreover with hym sayng: I am/ behold my testamēt is with the/ that thou shalt be a father of many nationes. Therefore/ shalt thou no more be called Abram/ but thy name shalbe Abraham: for a father of many nationes haue I made the/ and I will multiplye the exceedingly/ and will make nationes of the: yee and kynnes shall sprynge out of the.

Moreover I will make my bonde betwene me and the/ and thy seed after the/ in thar tymes

Qu.

The. xxi. Chapter.

to be an everlastynge testament/ So that I wyll be God vnto the and to thy seed after the. And I wyll geue vnto the ad to thy seed after the/ the lande where in thou arte a straunger: Euen all the lande of Canaan/ for an everlastynge possession/ and wil be their God.

And God sayde vnto Abraham: Se thou kepe my testamente/ both thou & thy seed after the in their tymes: This is my testamente which ye shall kepe betwene me and you and thy seed after the/ that ye circūcise all youre men children. Ye shall circūcise the foreskynne of youre flesh/ ad it shal be a token of the bond betwene me and you. And every manchilde when it is viij. dayes olde/ shal be circūcised amonge you in youre generations / and all seruauntes also so borne at home or boughte with money though they be straungers and not of thy seed. The seruaunte borne in thy housse/ ad he also that is bought with money/ must needes be circūcised/ that my testamente may be in youre flesh/ for an everlastynge bonde. Yf there be any vncircūcised manchilde/ that hath not the foreskynne of his flesh cutt of/ his soule shall perish from his people: because he hath broke my testamēt.

And God sayde vnto Abraham. Sarai thy wyfe shall nomore be called Sarai: but Sara shall hir name be. For I wyll blesse her & geue the a sonne of her and wyll blesse her: so that people/ye and kynges of people shall sprynge of her. And Abraham felt vpon his face &

xvii. Chapter.

So. xxi.

laughte/ and sayd in his harte: Shall a childe be borne vnto hym that is an hundred yere olde/ ad shall Sara that is nynty yere olde/ bere? And Abraham sayde vnto God. O that I smael myghte lye in thy syghte.

The sayde God: na/ Sara thy wife shall beare the a sonne/ ad thou shalt call his name Isaac. And I wyll make my bonde with him/ that it shall be an everlastynge bonde vnto his seed after him. And as concernynge Isaac also/ I haue herde thy request: loo/ I wyll blesse him and encrease him/ and multiplie him exceedingly. Twelve prynces shall he begete/ and I wyll make a great nation of him. But my bonde wyll I make with Isaac/ which Sara shall bere vnto the: euen this tyme twelue moneth.

And God left of talkynge with him/ and departed vp from Abraham. And Abraham toke Isaac his sonne & all the seruauntes borne in his housse and all that was bought with money as many as were men children amonge the me of Abraham's housse / and circūcised the foreskynne of their flesh/ euen the selfe same daye/ as God had sayde vnto him. Abraham was nynty yere olde and. ix. when he cutt of the foreskynne of his flesh. And Isaac his sonne was. xij. yere olde/ when the foreskynne of his flesh was circūcised. The selfe same daye was Abraham circūcised & Isaac his sonne. And all the men in his housse/ whether they were borne in his housse or bought with

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money (though they were straungers) were  
circumcyfed with him.

The. xviij. Chapter.

**A**ND the LORde appeared vnto him  
in the oke grove of Mamre as he sat  
in his tent doore in the heate of the  
daye. And he lyfte vp his eyes and looked: ad  
lo/thre men stode not farr from hym. And whē  
he sawe them/he ran agens<sup>t</sup> them from the tent  
doore/and fell to the grounde and sayde: LOR  
de yf I haue founde fauoure in thy syght / goo  
not by thi seruaunte, Let a litle water be fett/  
wash youre fete/and rest youre selues vnder the  
tree: And I will fett a mo: sell of breed/to com  
forte youre hartes wythall. And thā goo your  
re wayes/for euen therfore ar ye come to youre  
seruaunte. And they answered: So euen so as  
thou hast sayde.

And Abraham went a pace in to his tent vnto  
Sara ad sayde: make redy attonce thre pec  
kes of fyne meale/ kneade it and make cakes.  
And Abraham ran vnto his beastes and fett a  
calfe that was tendre and good/and gaue it vnto  
a yonge man which made it redy attonce.  
And he toke butter & mylke and the calfe which  
he had prepared/and sett it before them/and sit  
de hymselfe by them vnder the tree: and they  
ate.

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And they sayde vnto him: Where is Sara  
thy wyfe? And he sayde: in the tent. And he say  
de: I will come agayne vnto the as soone as  
the frute can lyue. And loo: Sara thy wyfe shall  
haue a sonne. That herde Sara/out of the tent  
doore which was behynd his backe. Abraham  
and Sara were both olde and well stryken in  
age/and it ceased to be with Sara after the ma  
ner as it is wyth wydes. And Sara laughed in  
hir selfe saynge: Now I am waxed olde / shall  
I geue my selfe to lust/and my lord olde also?

Than sayd the LORde vnto Abraham: wher  
fore doth Sara laugh saynge: shal I of a suer  
tie bere a childe/nor when I am olde? is the  
thinge to harde for the LORde to do? In the  
tyme appoynted will I retorne vnto the/as soo  
ne as the frute can haue lyfe/ And Sara shall  
haue a sonne. Than Sara denyed it saynge: I  
laughed not / for she was afrayde. But he says  
de: yea thou laughtest.

Than the men stode vp from thence ad lo  
ked towarde Sodome. And Abraham went  
with them to brynge them on the waye.  
And the LORde sayde: Can I hyde from Ab  
raham that thinge which I am aboute to  
do / seyng that Abraham shall be a great ad  
myghtie people / and all the nations of the  
erth shalbe blessed in him? for I knowe him  
that he will commaunde his children and

iii. Chapter

his housholde after him/ y they kepe the waye of the LORde/to do after righte and conseye-  
ence/that the LORde may brynge vppon Abia-  
ham that he hath promysed him.

And the LORde sayde: The crye of Sodos-  
me and Gomorra is great/ and there synne is  
excedynge grevous. I will go downe and see  
whether they haue done all to godder accordyn-  
ge to that crye which is come vnto me or not/  
that I may knowe. And the me departed thes-  
ce and went to Sodomeward. But Abraham  
stode yett before: y LORde/ & drewe nere & sayde

Wylt thou destroy the rightwys with the wy-  
ked? Yf there be, l. rightwys within the cyte/  
wylt thou destroy it and not spare the place for  
the sake of, l. rightwys that are therein? Chat he  
saie from the/that thou shuldest do after thys  
maner/to sleie the rightwys with the wicked: that  
that the rightwys shulde be as the wicked: that  
befarre from the. Shulde not the iudge of all y  
noulde do accordynge to righte? And the LOR-  
de sayde: Yf I fynde in Sodome, l. rightwys  
within the cyte/ I will spare all the place for  
their sakes.

And Abraham answered and sayde: beholde  
I haue taken vppon me to speake vnto y LOR-  
de/ & ad yet am but dust & ashes. What though  
there lacke, v. of, l. rightwys/ wylt thou destroy  
all the cyte for lacke of, v. And he sayde: Yf I  
fynde there, xl. and, v. I will not destroy them.

And he spake vnto him yett agayne and say

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Jo. xxiij

de: what yf there be, xl. founde there? And he say-  
de: I will not do it for sounes sake. And he say-  
de: O let not my LORde be angrie/ that I  
speake. What yf there be founde, xxx. there? And  
he sayde: I will not do it/ yf I fynde, xxx. there.  
And he sayde: Oh/ se/ I haue begonne to speas-  
ke vnto my LORde/ what yf there be, xx. founde  
there? And he sayde: I will not destroy the for  
tweties sake. And he sayde: O let not my LOR-  
de be angrie/ that I speake yett/ but euence mo-  
re only. What yf ten be founde there? And  
he sayde: I will not destroy the for, x. sake.

And the LORde went his waye as soone as  
he had leue comynge with Abraham. And Ab-  
raham returned vnto his place

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**A**nd there came, ij. angelles to Sodos-  
me at euen. And Lot satt at the gate  
of the cyte. And Lot sawe the / and  
rose vp agaynst them/ and he bowed hym self  
to the grounde with his face. And he sayde:  
Se lordes/ turne in I praye you in to youre  
seruautes house and tary all nyghte & wash  
yours fete/ & ryse vp early and go on youre way-  
es. And they sayde: nay/ but we will byde in the  
streates all nyghte. And he compelled them ex-  
cedyngly. And they turned in vnto hym and en-  
tered in to his house/ and he made them a feast  
and dyd bake swete cakes/ and they ate.

But before they went to rest/ the men of the  
cyte of Sodome compassed the house rounde

Chapter. xix.

aboute both olde and yonge/ all the people from all quarters. And they called vnto Lot and sayde vnto him: where are the men which came in to thy house to nyghte: brynge them out vnto vs that we may do oure lust with them.

And Lot went out at doores vnto them and shote the dore after him and sayde: may for gods sake biethren/ do not so wickedly. Beholde I haue two daughters which haue knowe no man/ the will I brynge out vnto you: do with them as it semeth you good: Only vnto these men do nothyng/ for therfore came they vnder the shadowe of my rose. And they sayde: come hither. And they sayde: camest thou not in to so gouerne/ and wilt thou be now a iudge: we will suerly deale worse with the than with them.

And as they pleased sore vpon Lot and beganne to break vp the doore/ the men put forth their handes and pulled Lot in to the house to them and shott to the doore. And the men that were at the doore of the house/ they smote with blyndnesse both small and greateso that they coude not fynde the doore.

And the men sayde moreover vnto Lot: If thou haue yet here any sonne in lawe or sonnes or daughters or what so euer thou hast in the cite/ brynge it out of this place: for we must destroy this place / because the crye of the is greuous at before the LORDE. Wherefore he hath sent to destroy it.

And Lot went out and spake vnto his sonnes

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So. xxiij.

in lawe which shulde haue married his daughters/ and sayde: stonde vpp and get yow out of this place/ for the LORDE will destroy the cite. But he semed as though he had mocked / vnto his sonnes in law.

And as the morninge arose the angels caused Lot to speede him saynge. Stonde vp / take thy wyse and thy two daughters and that that is at hande/ lest thou perish in the synne of the cite. And as he prolonged the tyme / the men caught both him/ his wife and his two daughters by the handes / because the LORDE was mercifull vnto him/ and they brought him forth and sette him without the cite.

When they had brought them out/ they sayde: Saue thy lyfe and loke not behynde the necke ther tary thou in any place of the contree/ but saue thy selfe in the mountayne/ lest thou perishe. Than sayde Lot vnto them: Oh nay my lordes: beholde / in as moch as thy seruaunte hath feruente grace in thy syghte/ now make thi mercy great which thou shewest vnto me in savinge my lyfe. For I can not saue my selfe in the mountayns/ lest some misfortune fall vpon me and I dye. Beholde/ here is a cite by/ to flee vnto/ and it is a lytle one: let me saue my selfe therein: is it not a lytle one/ that my soule may lyue?

And he sayde to himse I haue receaved thy request as concernynge this thyng / that I will not overthrowe this cite for the



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which thou hast spoken. Haste the/and saue thy selfe there/for I can do nothyngc tyll thou be come in thyder. And therefore, the name of the cyte is called Zoar. And the sone was vpon the erth when Lot was entred into Zoar.

Then the LORDe rayned vpon Sodome and Gomorra/ brymstone and fyre from the LORDe out of heauen/and overthrewe those cytes and all the region/and all that dwelled in the cytes/and that that grewe vpon the erth. And lots wyfe lokyd behynde her/and was turned in to a pillare of salte.

Abraham rose vp early and got him to the place where he stode before the LORDe/ and lokyd toward Sodome and Gomorra and toward all the londe of that contrie. And as he lokyd: beholde/ the smoke of the contrie arose as it had bene the smoke of a fornace. But yet when God destroyed the cities of y<sup>e</sup> regio/ he thought apon Abraham: and sent Lot out from the dargier of the overthrowenge/ when he overthrewe the cytes where Lot dwelled.

And Lot departed out of Zoar and dwelled in the mountayns ad his. ii. daughters with him for he feared to tary in Zoar: he dweld therfore in a caue/ both he and his. ii. daughters also.

Then sayde the elder vnto the younger our father is olde/ and there are no moo men in the erth to come in vnto vs after the maner of all the world. Come therefore/ let vs geue our father wyne to dryncke/ and let vs lye with him

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that we may saue seed of oure father. And they gaue their father wyne to dryncke that same nyghte. And the elder daughter went and laye with her father. And he perceaued it not/ neither when she laye doune/ neither when she rose vp.

And on the morowe the elder sayde vnto the younger: beholde/ yesternyghte laye I with my father. Let us geue hym wyne to dryncke this nyghte also/ and god thou and lye with him/ and let us saue seed of oure father. And they gaue their father wyne to dryncke that nyghte also. And the younger arose and laye with him. And he perceaued it not: neither when she laye doune/ neither when she rose vp.

Thus were both the daughters of lot with childe by their father. And the elder bare a sone and called hym Noab/ which is the father of the Noabites vnto this daye. And the younger bare a sone and called hym Ben Ammi/ which is the father of the children of Ammon vnto this daye.

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**A**ND Abraham departed thence toward the southcontrie and dwelled betwene Lades and Sur ad sojourned in Gerar. And Abraham sayde of Sara his wyfe/ that she was his sister. Then Abimelech kynge of Gerar sent and fet Sara as waye.

And God came to Abimelech by nyghte in a dreame and sayde to him: Se/ thou art but a

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deed man for the womans sake which thou hast taken away/ for she is a mans wyfe. But Abimelech had not yet come nye her/ and therefore sayde: lorde wilt thou sleigh rightwys people: sayde not he vnto me/ that she was hys sister: yee and saydenot she herself that he was hir brother: wyth a pure herte and innocent handes haue I done this.

And God sayde vnto him in a dreame. I wot it well that thou dydest it in the purenesse of thy herte. And therefore I kepte y that thou shuldest not synne agensst me/ neither suffered I the to come nygh her. Now therefore deliuer the ma his wyfe ageyne/ for he is a prophete. And let him praye for the that thou mayst lyue. But and yf thou deliuer her not agayne / be sure that thou shalt dye the deth / with all that thou hast.

Then Abimelech rose vp be tymes in the mornynge and called all his seruauntes/ and tolde all these thinges in their eares/ and the men were sore a frayde. And Abimelech called Abraham and sayde vnto him: What hast thou done vnto vs/ or what haue I offended the/ that thou shuldest bynne on me and on my kyngdome so greate a synne: thou hast done dedes vnto me that ought not to be done. And Abimelech sayde morouer vnto Abraham: What sawest thou that moved the to do this thinge?

And Abraham Answered. I thought that peradventure the feare of God was not in this

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place/ and that they shulde sleigh me for my wyfes sake: yet in very dede she is my sister / the daughter of my father / but not of my mother: and became my wyfe. And after God caused me to wandre out of my fathers house/ I sayde vnto her: This kyndnesse shalt thou shewe vnto me in all places where we come/ that thou saye of me/ how that I am thy brother.

Then toke Abimelech shepe and oxen/ men/ seruauntes and women/ seruauntes and gaue them vnto Abraham/ and deliuered him Sara his wyfe agayne. And Abimelech sayde: be holde the lande lyeth be fore the/ dwell where it pleaseth y best. And vnto Sara he sayde: Se I haue geuen thy brother a thousande pecces of syluer/ beholde he shall be a coueyng to thynne eyes vnto all that ar with the and vnto all men and an excuse.

And so Abraham prayde vnto God/ and God healed Abimelech and his wyfe and hys maydens/ so that they bare. For the WORde had closed to/ all the matryces of the house of Abimelech/ because of Sara Abrahams wyfe.

The xxj. Chapter

**A** He lorde visyted Sara as he had sayde and dyd vnto her accordynge as he had spoken. And Sara was with childe and bare Abraham a sonne in his olde age

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even the same season which the LORD had appointed. And Abraham called his sonnes name that was borne unto him which Sara bare him Isaac: & Abrahā circumcised Isaac his sone when he was. viij. dayes olde/ as God commanded him. And Abrahā was an hundred yere olde/ when his sone Isaac was borne unto him.

And Sara sayde: God hath made me a laughing stocke: for all y<sup>e</sup> heare/ will laugh at me. She sayde also: who wolde haue sayde vnto Abraham/ that Sara shulde haue geuen children sucke/ or: y<sup>e</sup> I shulde haue borne him a sone in his olde age: The childe grewe and was wened/ and Abraham made a great feast/ the same daye that Isaac was wened.

Sara saue the sone of Hagar the Egyptian which she had borne vnto Abraham/ a moyses kynge. Then she sayde vnto Abraham: put away this bondmayde and hyr sone: for the sone of this bondwoman shall not be heyre with my sone Isaac: But the wordes seemed verey greuous in Abrahams syncke/ because of his sone. Then the LORD sayde vnto Abraham: let it not be greuous vnto the/ because of the ladd and of thy bondmayde: For in all that Sara hath saide vnto the/ heare hir voyce/ for in Isaac shall thy seed be called. Moreover of the sone of the bondwoman will I make a nation/ because he is thy seed.

And Abraham rose vp early in the morning/ and toke brede and a bottell with water/ and ga-

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ueit vnto Hagar/ puttyng it on hir shoulders with the ladd also/ and sent her awaye. And she departed and waded vpp and doune in the wyldernes of Berseba. When the water was spent that was in the bottell/ she cast the ladd vnder a bush and went & sat: her out of syghte a great waye/ as it were a bowshotte off: for she sayde: I will not se the ladd dye. And she sat doune out of syghte/ and lyfte vp hyr voyce and wepte.

And God herde the voyce of the childe. And the angell of God called Hagar out of heaven and sayde vnto her: What ayleth the Hagar? feare not/ for God hath herde the voyce of the childe where he lyeth. Arise and lyfte vp the ladd/ and take hym in thy hande/ for I will make off him a greate people. And God opened hir eyes and she saue a well of water. And she went and fylled the bottell with water/ and gaue the boye drynke. And God was with the ladd/ and he grewe and dweld in the wyldernes/ and became an archer. And he dweld in the wyldernes of Pharan. And hyr mother gott him a wyfe out of the land of Egypte.

And it chaunced the same season/ that Abimelech and Phicol his chefe captayne spake vnto Abraham sayng: God is with the in all that thou doist. Now therefore sweare vnto me even here by God/ that thou wylt not hurt me nor my children/ nor my childrens children.

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But that thou shalt deale with me and the con-  
tre where thou art a straunger/ acordynge vnto  
the kyndnesse that I haue shewed the. Then say-  
de Abraham: I wyll swere.

And Abraham rebuked Abimelech for a  
well of water/ which Abimelech seruauntes had  
taken awaye. And Abimelech answered I  
wyll not who dyd it: Also thou toldest me not/  
neither herde I of it/ but this daye.

And Abraham toke shepe and oren and gas-  
se them vnto Abimelech. And they made both  
of them a bonde together. And Abraham set  
vij. lambes by them selues. And Abimelech say-  
de vnto Abraham: what meane these. vij. lams  
des which thou hast sett by them selues. And  
he answered: vij. lambes shalt thou take of my  
hande/ that it maye be a wytnesse vnto me/ that  
I haue dygged this well: Wherefore the place is  
called Berscha/ because they sweare both of  
them. Thus made they a bonde to gether at  
Berscha.

Then Abimelech and Phicol his chiefe  
captayne rose vp and turned agayne vnto the  
lande of the Philistines. And Abraham plan-  
ted a wodde in Berscha/ and called thes-

re/ on the name of the LORDE  
the everlastinge God: and  
dwelt in the Philis-

tinadealon

in season

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**A**fter these dedes / God dyd proue  
Abraham & sayde vnto him: Abra-  
ham. And he answered: here am I.  
And he sayde: take thy only sonne Isaac who-  
me thou louest/ & get the vnto the lande of Mo-  
ria/ and sacrifice him there for a sacrifice vpon  
one of the mountayns which I will shewe the  
Then Abraham rose vp early in the mornynge  
and sadled his asse/ and toke two of his meyny  
with him/ and Isaac his sonne: ad clove woo-  
d for the sacrifice/ and rose vp and got him to the  
place which God had appoynted him.

The thirde daye Abraham lyfte vp his eyes  
and sawe the place a farr off/ and sayde vnto his  
yong men: hyde here with the asse. I and the  
lad will goo yonder and worshippe and come  
agayne vnto you. And Abraham toke the  
wodde of the sacrifice and layde it vpon Is-  
aac his sonne/ and toke fyre in his hande  
and a knyfe. And they went both of them  
together.

Then spake Isaac vnto Abraham his fa-  
ther & sayde: My father? And he answered he  
re am I my sonne. And he sayde: Se here is fy-  
re and wodde/ but where is the shepe for sacrificy-  
ce? And Abraham sayde: my sonne/ (God wyll  
prouyde him a shepe for sacrifice. So went they  
both together.

And when they came vnto the place which  
God shewed him/ Abraham made an autler there  
and dressed the wodde/ ad bownde Isaac his

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sonne and layde him on the aulter / above upon the wodd. And Abraham stretched forth his hande / and toke the knyfe to haue kyued his sonne.

Then the angell of the LORde called vnto him from heauen saynge: Abraham / Abraham. And he answered: here am I. And he sayde: laye not thy handes upon the childe / neither do any thinge at all vnto him / for now I knowe that thou fearest God / in þat thou hast not kept thine only sonne frō me. And Abraham lysed vp his eyes and looked aboute: and beholde / there was a ram caught by the hornes in a thickette. And he went and toke the ram and offred him vp for a sacrifice in the steade of his sonne. And Abraham called the name of the place / the LORde will see: wherefore it is a come saynge this daye: in the mounte will the LORde be seene.

And the Angell of the LORde cryed vnto Abraham from heauen the seconde tyme saynge: by my selfe haue I sworne (sayth the LORde) because thou hast done this thinge and hast not spared thy only sonne / that I will blesse thee and multiplye thy seed as the starres of heauen and as the sonde vpon the see syde. And thy seed shall possesse the ciuities of thy enemies. And in thy seed shall all the nations of the earth be blessed / because thou hast obeyed my voyce.

So turned Abraham agayne vnto his yonger men / and they rose vp and wēt to gather to Be-

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seba. And Abraham dwelt at Bersēba.

And it chaunced after these thynges / that one tolde Abraham saynge: Beholde / Milcha she hath also borne children vnto thy brother Nachor: Hus his eldest sonne and Bus his brother / and Remuell the father of the Syrians / and Esed / and Baso / and Pildas / and Jedalaph / and Berhuel. And Berhuel begat Rebecca. These viij. dyd Milcha bere to Nachor / Abrahams brother. And his concubine called Reuma she bare also Tebah / Gaham / Thasbas and Maacha.

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**S**ara was an hundred and. xxvj. yere olde (for so longe lyued she) and then dyed in a heade cyte called Hebron in the londe of Canaan. Then Abraham came to moene Sara and to wepe for her. And Abraham stode vp from the coorse and talked with the sonnes of heh saynge: I am a straunger ad a foryner amonge you / geue me a possession to bury in with you / that I may bury my dead oute of my sighte.

And the children of heh answered Abraham saynge vnto him: heare vs lord / thou art a pryncce of God amonge vs. In the cheffest of oure sepulchres bury thy dead: None of vs shall forbydd þat his sepulchre / þat thou shuldest not bury thy deade therein. Abraham stode vp & bowed himselfe before þe people of ylande / childre of heh. And he conuened with them saynge: If it

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be youre myndes y I shall bury my deade oute of my sighte/ heare me ad speke for me to Ephron the sonne of Zoar: and let him geue me the dubill caue which he hath in the end of his felde/ for as moch money as it is worth/ let him geue it me in the presence of you/ for a possession to bury in. For Ephron dwelled amonge y children of Beth.

Then Ephron the Gethite answered Abraham in the audyence of the children of Beth and of all that went in at the gates of his cite/ saynge: Nor so/ my lord/ but heare me: The felde geue I the/ and the caue that therein is / geue I the also/ And even in the presence of the sonnes of my people geue I it the to bury thy deede in. Then Abraham bowed himselfe before the people of the lade and spake vnto Ephron in the audyence of the people of the contre saynge: I praye the heare me/ I will geue syluer for the felde/ take it of me/ ad so will I bury my deade there.

Ephron answered Abraham saynge vnto him My lord/ harken vnto me. The lande is worth iij. hundred syluer: But what is that betwixt the and me/ bury thy deede. And Abraham harkened vnto Ephron and weyde him the syluer which he had sayde in the audyence of the sonnes of Beth. Euen. iij. hundred syluer cycles of currant money amonge marchauntes

Thus was the felde of Ephron where in the dubill caue is before Mamre: euen the felde &

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the caue that is therein and all the trees of the felde which growe in all the borders rounde aboute/ made sure vnto Abraham for a possession/ in the syghte of the children of Beth and of all that went in at the gates of the cite. And then Abraham buried Sara his wyfe in the double caue of the felde that lyeth before Mamre/ otherwise called Ebron in the lande of Canaan. And so both the felde ad the caue that is therein/ was made vnto Abraham/ a sure possession to bury in/ of the sonnes of Beth.

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**A**braham was olde and styken in dayes/ and the LORde had blessed him in all thinges. And he sayde vnto his eldest seruaunte of his house which had the rule over all that he had: Put thy hande vnder my thye that I maye make the swere by the LORde that is God of heauen and God of the erth/ that thou shalt not take a wyfe vnto my sonne/ of the daughters of the canaanites/ as amonge which I dwell. But shalt goo vnto my contre and to my kynred/ and there take a wyfe vnto my sonne Isaac.

Then sayde the seruaunte vnto him: what ad yf the womā wyll not agree to come with me vnto this lade/ shall I bringe thy sonne agayne vnto the lande which thou camest out of? And Abraham sayde vnto him: beware of that / that thou bringe not my sonne thither. The LORde God of heauen which toke me from my fathers



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house and from the lande where I was borne/ and which spake vnto me and sware vnto me sayng: vnto thy seed wyll I geue this lande/ he shall sende his angell before the/ y thou mayst take a wife vnto my sonne from thence. Neuer thelesse yf the womā will not agree to come with the than shalt thou be without daunger of this oath. But aboue all thinge brynge not my sonne thither agayne. And the seruaunte put his hand vnder the thye of Abraham and sware to him as concernynge that matter.

And the seruaunte toke .x. camels of the camels of his master and departed / and had of all maner goodes of his master with him/ and stode vp and went to Mesopotamia / vnto the cite of Haran. And made his camels to lye doune without the cite by a welde syde of water/ at euē: aboure the tyme that women come out to drawe water/ and he sayde.

Worde God of my master Abraham/ sende me good speede this daye/ & shewe mercy vnto my master Abraham. So I stonde here by the well of water and the daughters of the men of this cite will come out to drawe water: Now the damsell to whome I saye/ stoupe doune thy pyncher and let me drynke. Yf she saye/ drynke/ and I will geue thy camels drynke also/ yf same is she that thou hast ordered for thy seruaunte Isaac: yee & therby shall I knowe that thou hast shewed mercy on my master.

And it came to passe yee he had leest spakyn

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ge/ that Rebecca came out / the daughter of Bethuel/ sonne to Melcha the wife of Haran/ Abrahams brother/ and hir pyncher upon hir shulder: The damsell was very fayre to loke as pon/ and yet a mayde and vnknowen of man. And she went doune to the well and fylled hir pyncher and came vp agayne. Then the seruaunte ranne vnto her and saide: let me tyepe a litle water of thy pyncher. And she sayde: drynke my lorde.

And she bested and late downe her pyncher upon hyt arme and gaue him drynke. And whē she had geuen hym drynke/ she sayde: I will drawe water for thy camels also/ vntill they haue dronke ynough. And she poured out hir pyncher in to the trough hastily and ranne agayne vnto the well/ to sett water: and drawe for all his camels.

And the felowe wondred at her. But helde his peace/ to wete whether the Worde had made his rouney prosperous or not. And as the camels had leste drynkyng/ he toke an earyng of halfe a sicke weght and .ij. golden braces letres for hyr brades/ of .x. sycles weyght of gold and sayde vnto her: whose daughter art thou? tell me: ys there rowme in thy fathers house/ for vs to lodge in? And she sayde vnto him: I am the daughter of Bethuel the sonne of Melcha which she bare vnto Haran: and sayde moreover vnto him: we haue litter and prauonder ynough and also rowme to lodge in.

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And the man bowed himselfe and worshipped the LORD and sayde: blessed be the LORD God, of my master Abraham which ceaseth not to deale mercifully and truly with my master/ And hath brought me the waye to my masters brothers house. And the damsell ranne & tolde them of her mothers house these thinges. And Rebecca had a brother called Laban.

And Laban ranne out onto the man/ to the well: for as soone as he had sene the earrynges and the bracelettes upon his sisters handes/ ad herde the wordes of Rebecca his sister saynge thus sayde the man unto me/ than he went out onto the man. And loo/ he stode yet with the camels by the well syde. And Laban sayde: come in thou blessed of the LORD. Wherefore stondest thou without? I haue dressed the house and made rowme for the camels. And than the man came in to the house. And he onbyrded the camels: and broughte litter and prauonder for the camels/ and water to wesse his fete and their fete that were with him/ and there was meate sett before him to eate.

But he sayde: I will not eate/ untill I have sayde myne earde: And he sayde/ saye on. And he sayde: I am Abrahams seruaunt/ & the LORD SE hath \* blessed my master out of measure that he is become greate and hath geuen him shepe oxen / syluer and golde / menseruauntes/

God bless  
thou who  
e geueth vs  
is benefi  
s: and cur  
thou/ w  
en he ta  
th them a  
oaye.

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maydeseruauntes/ camels ad asses. And Sara my masters wyfe bare him a sonne/ whose she was olde: and onto him hath he geuen all that he hath.

And my master made me sacere saynge: Thou shalt not take a wyfe to my sonne/ amonge the daughters of the cananytes in whose lande I dwell. But thou shalt goo onto my fathers house and to my kynred/ and there take a wyfe onto my sonne. And I sayde unto my master. What yf the wyfe will not folowe me? And he sayde unto me: The LORD before whome I walke/ wyll sende his angell with the and prosper thy iourney that thou shalt take a wyfe for my sonne/ of my kynred and of my fathers house. But and yf (when thou comest onto my kynred) they will not geue the one/ thā shalt thou bere no perell of myne oother.

And I came this daye onto the well and sayed: O LORD/ the God of my master Abrahā/ yf it be so that thou makest my iourney which I go/ prosperous: beholde/ I stode by this well of water/ And when a virgyn cometh forth to drawe water/ and I saye to her: geue me a litle water of thi picher to drynke/ and she saye agayne to me: drynke thou/ and I will also drawe water for thy camels: that same is the wife/ whom the LORD hath prepared for my masters sonne.

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And before I had made an ende of speake  
fyng in myne harte: beholde Rebecca came  
forth/and hir picher on hir shulder/and she  
went doune vnto the well and drewe. And I  
sayde vnto her geue me drynke. And she made  
hast and toke doune hir picher from of hir / and  
sayde: drinke/and I will geue thy camels dryn-  
ke also. And I dranke/and she gaue the camels  
drynke also. And I asked her saynge: whose  
doughter art thou? And she answered: the dous-  
ghter of Bathuel Nabors sonne whome Mil-  
ca bare vnto him.

And I put the earynge vpon hir face and the  
braceletes apon hir handes. And I bowed my  
selfe and worshipped the LORde and blessed  
the LORde God of my master Abraham: which  
had brought me the right waye/to take my ma-  
sters brotheres doughter vnto his sonne. Now  
therefore yf ye will deall mercifully and truly  
with my master/tell me. And yf no/tell me als  
so: that I maye turne me to the right hande or to  
the left.

Than answered Laban and Bathuel saynge:  
The thinge is proceeded even out of the lorde/we  
can not therefore saye vnto the / ether good or  
bad: Beholde Rebecca before thy face/take her  
and goo/and let her be thy masters sonnes wi-  
fe/euen as the LORde hath sayde. And when  
Abrahams seruaunte herde their wordes / he  
bowed him selfe vnto the LORde/Hatt vpon  
the erth. And the seruaunte toke forth recorde

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of syluer and ieruelles of gold and rayment/and  
gaue them to Rebecca: But vnto hir brother &  
to hir mother/he gaue spyces. And then they  
ate and drank/both he and the men that were  
with him/and taried all nyghte and rose vp in  
the mornynge.

And he sayde: let me de parte vnto my mas-  
ter. But hir brother and hir mother sayde: let  
the damselfe abyde with vs a while/and it be but  
even. x. dayes/ and than goo thy wayes. And  
he sayde vnto them/ hinder me not: for the lorde  
hath prospered my iourney. Sende me awaye &  
I maye goo vnto my master. And they sayde: let  
vs call the damselfe/ and wite what she sayth  
to the matter. And they called forth Rebecca  
and sayde vnto her: wile thou goo with this man?  
And she sayde: Yee.

• Than they broughte Rebecca their sister on  
the waye and her nurse and Abrahams seruaunt  
tefand the men that were with him. And they  
\* blessed Rebecca & sayde vnto her: Thou art ou-  
re sister/ growe in to thousande thousandes/ &  
thy seed possesse & gates of their enemies. And  
Rebecca arose & hir damselfe/ & satte the vp ap-  
the camels & went their waye after the man.  
And & seruaunte toke Rebecca & went his waye  
And Isaac was a comynge from the well of  
\* To bless a mas ney  
houre is ti  
praye for h  
ad to wiss  
him good  
and not t  
wagge. ii.  
gers oue  
him.

And Isaac was a comynge from the well of  
& lypynge & seynge/for he dwelt in the south co-  
tre/ & was gone out to walke in his meditacions  
before & euē tyde. And he lyfte vp his eyes & lo-  
ked/ & beholde & camels were comynge. And

Rebecca lyfte op hir eyes / & whē she sawe Isaac / she lyghred of the camel & sayde vnto y<sup>r</sup> seruaunt: what mā is this y<sup>e</sup> cometh agens<sup>t</sup> vs in the feld? And the seruaunt sayde: it is my mas<sup>t</sup>er. And then she toke hir mantell & put it a<sup>r</sup> boate her. And the seruaunt tolde Isaac all that he had done. The Isaac broughte her in to his mother Saras tente / & toke Rebecca & she became his wife / & he loved her: & so was Isaac comforted over his mother. The. xxv. Chapter.

**A**brahā toke hi another wyfe cald Retura / which bare hi Sunram / Jacksam / Medan / Midā / Jesback & Suah. And Jacksam begat Seba & Dedā. And the sonnes of Medan were Assurim / Letusim & Leumim. And the sonnes of Midian were Ephā / Ephē / Ganoch / Abida & Elda. All these were the children of Retura. But Abrahā gaue all that he had vnto Isaac. And vnto the sonnes of his concubines he haue gistes / and sent them awaye from Isaac his sonne / while he yet lyved / east ward vnto the east contre.

These are the dayes of the life of Abrahā which he lyved: an hundred & xlv. yere and than fell seke & dyed / in a lustie age / (whē he had lyved ynough) & was put vnto his people. And his sonnes Isaac & Ismael buried hi in the du<sup>b</sup>le caue in the feld of Eph<sup>r</sup>aim sone of Zoar the Bethite before Mamre. Which felde abrahā boughte of the sonnes of Beth: There was Isaac buried and Sara his wyfe. And after y<sup>e</sup> deeth of Abrahā God blessed Isaac his sonne

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which dweld by the well of the lyvige & seige.

These are the generatōs of Ismael Abrahā's sonne / which Hagar the Egyp<sup>t</sup>ian Saras hand mayde bare vnto Abraham. And these are the names of the sōnes of Ismaell / with their names in their tēredes. The eldest sōne of Ismael Neusioth / the Bedar / Abdeel / Mibsa / Misma / Suma / Mafa / Gadar / Thema / Jetur / Naphis & Kedma. These are the sōnes of Ismael / and these are their names / in their towenes and castels. xij. princes of natiōs. And these are the yeres of the lyfe of Ismael: an hundred and. xxxvij yere / & than he fell seke & dyed & was layde vnto his people. And he dweld from Eula vnto Sur y<sup>e</sup> is before Egypte / as men go toward the Assiriās. And he dyed in the presence of all his brethren.

And these are the generatōs of Isaac Abrahā's sonne: Abrahā begat Isaac. And Isaac was. xl. yere olde whē he toke Rebecca to wyfe the daughter of Bethuel the Sirian of Mesopotamia & sister to Jaban the Sirien.

And Isaac made intercessiō vnto y<sup>e</sup> LORD for his wife: because she was bare: and y<sup>e</sup> LORD was intreated of hi / & Rebecca his wife conceaued: and y<sup>e</sup> children stroue together withi her. the she sayde: yf it shulde goo so to passe / what helpeth it y<sup>e</sup> I am with childer? And she went & arode y<sup>e</sup> LORD. And y<sup>e</sup> LORD sayde vnto her there are. iiij. maner of people in the wombe and y<sup>e</sup> nations shall spunge out of thy bowels. f. ij.

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And the one nation shalbe myghtier than the other/and the eldest shalbe seruaunte vnto the younger.

And whē hir tyme was come to be deliuered beholde: there were .ii. twynes in hir wōbe. And he that came out first/ was redde & rough ouer all/ as it were an hyde: and they callēd his name Esau. And after ward his brother came out & his hande holdyng Esau by the heile. Wherfore his name was callēd Jacob. And Isaac was .lx. yere olde whē she barethē: and the boyes grew: and Esau became a conyng hunter & a tyllman. But Jacob was a simple man & dwelled in the tentes. Isaac loved Esau because he dyd eate of his venysō/ but Rebecca loued Jacob.

Jacob sōd potage & Esau came from the feld & was faime/ & sayd to Jacob: let me syppe of y<sup>r</sup> redde potage/ for I am faynt. And therfore was his name callēd Edom. And Jacob sayde: sell me this daye thy byrthrighte. And Esau answered: Loos I am at the poynte to dye/ & what prosfit shall this byrthrighte do me? And Jacob sayde: swere to me then this daye. And he swore to him & sold his byrthrighte vnto Jacob.

Then Jacob gaue Esau brede & potage of redde ryse. And he ate & dronke & rose vp and went his waye. And so Esau regarded not his byrthrighte.

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**A**nd therēfell a deth in y<sup>e</sup> lande/ passyng the first deth y<sup>e</sup> fell in the dayes of Abraham. Wherfore Isaac

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went vnto Abimelech kinge of y<sup>e</sup> Philistias vnto Gerar. Thē the LORDE appeared vnto him & sayde. goo not doune in to Egipte/ but hyde in y<sup>e</sup> land which I saye vnto y<sup>e</sup>: So come in this land/ & I wyll be with y<sup>e</sup> & wyll blesse y<sup>e</sup>: for vnto the & vnto thy seed I wyll geue all these countreys. And I wyll performe the oother which I swore vnto Abraham thy father/ & wyll multiplie thy seed as y<sup>e</sup> starres of heaue/ & wyll geue vnto thy seed all these countreys. And thorow thy seed shall all the natiōs of the erth be blessed / because y<sup>e</sup> Abraham hathened vnto my voyce & kepte mine ordinaunces / cōmaūdmētes / statutes & lawes.

And Isaac dwellēd in Gerar. And y<sup>e</sup> mē of the place asked hi of his wife/ & he sayde y<sup>e</sup> she was his sister: for he feared to callē her his wife lest the mē of the place shulde haue kylled hym for hir sake/ because she was bewyfful to y<sup>e</sup> eye. And it happened after he had bene there longe tyme/ y<sup>e</sup> Abimelech kinge of y<sup>e</sup> Philistias looked out at a wyndow & sawe Isaac spōnyng with Rebecca his wife. And Abimelech sende for Isaac & sayde: se/ she is of a suertie thy wife/ and why saydest thou y<sup>e</sup> she was thy sister? And Isaac saide vnto hi: I thought y<sup>e</sup> I might peradventure haue dyed for hir sake. Thē sayde Abimelech: whi hast thou done this vnto vs? one of y<sup>e</sup> people myght lightly haue lyne by thy wife & so shuldest thou haue brought synne vpon vs. Thā Abimelech charged all his people sayng: he y<sup>e</sup> toucheth this man or his wife/ shal surely dye for it.

And Isaac sowed in y<sup>e</sup> lāde / & founde in y<sup>e</sup> same yere an hūdrēd bushels: for y<sup>e</sup> LORde bleſſed hi / & the man waxed myghtye / & wēt forth & grewe till he was excedinge great / y<sup>e</sup> he had possēſſiō of shepe / of oxē & a myghtie housholde: so y<sup>e</sup> the Philēstians had enuy at him: In so moche y<sup>e</sup> they stoppēd & fylled up with erth / all the wellēs which his fathers seruautes dygged in his father Abrahams tyme. Than sayde Abimelech vnto Isaac: gett the strō me / for thou art myghtier then we a greāt deale.

Than Isaac departed thence & pitched his tēte in the vāley Gerar & dwelt there. And Isaac digged agayne / the wellēs of water which they dygged in the dayes of Abrahā his father which the Philēstians had stoppe after the deth of Abrahā / & gaue thē the same names whiche his father gaue thē. As Isaacs seruautes dygged in the vāley / they founde a well of springyng water. And the herdme of Gerar dyd stryue with Isaacs herdme sayng: the water is oures. Than called he the well Esēck because they strove with hym.

Than dygged they another well / & they strove for y<sup>e</sup> also. Therefore called he it Sitena. And than he departed thence & dygged a nother well for: the which they strove not: therefore called he it Rehoboth sayng: y<sup>e</sup> LORde hath now made vs rowme & we are encreased vpon the erth. Afterward departed he thence & came to Bersēba. And the LORde apēred vnto hi the same nyght & sayde. I am the God of Abrahā thy father / feare not for I am with the & will blesse

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the & multiplye thy sede for my seruaute Abrahams sake. And than he buylded an autier there and called vpon the name of the LORde / & there pitched his tēte. And there Isaacs seruautes dygged a well.

Than came Abimelech to him frō Gerar & Abimelech his frende and Phicol his chiefe capayne. And Isaac sayde vnto thē: wherfore comye to me / seige ye hate me & haue put me a waye frō you? Than sayde they: we sawe that the LORde was with the / and therefore we sayde that there shulde be an ooth betwixte vs & the / & that we wolde make a bonde with the: y<sup>e</sup> thou shuldeste do vs no hurte / as we haue not touchēd the and haue donē vnto the nothinge but good / and sēd the awaye in peace: for thou art now the blessed of the LORde. And he made thē a feast / and they ate & drōke. And they rose vp by tymes in the mōnyng and swāre one to another. And Isaac sent thē awaye. And they departed from him in peace.

And y<sup>e</sup> same daye came Isaacs seruautes & tolde hi of a well which they had dygged: & sayde vnto hi / that thei had founde water. And he called it Seba / wherfore the name of the ey is called Bersēba vnto this daye.

The xxxij. Chapter.

**W**hen Esau was xij. yere olde / he toke to wyfe Judith the daughter of Beeryan Gethite / and Basmath the daughter of Elon an Gethite also / which were dishobedient vnto Isaac and Rebecca.



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And it came to passe that Isaac waxed olde & his eyes were dimme/so that he coude nat see. Thā called he Esau his eldest sonne & sayde on to him: my sonne. And he sayde onto hym: heare am I. And he sayde: behold/ I am olde & knowe not the daye of my deith: Now therefore take thi weapens/ thy quiver & thi bowe/ & gett the to the felde & take me some venyson & make me meate such as I loue/ & brynge it me & let me eat that my soull may blesse the before that I dye:

But Rebecca hard whē Isaac spake to Esau his sonne. And as soone as Esau was gone to the felde to catch venyson & to brynge it/ she spake onto Jacob hir sonne saynge: Behold I haue herde thi father talkinge with Esau thy brother & saynge: brynge me venyson & make me meate that I maye eate & blesse the before the LORD. de yet I dye. Now therefore my sonne heare my voyce in that which I commaunde the: gett the to the flocke/ & brynge me thence. A good fiddes/ & I will make meate of the for thi father/ soch as he loueth. And thou shalt brynge it to thi father & he shall eate/ & he maye blyss the before his deith.

Thā sayde Jacob to Rebecca his mother. Beholde Esau my brother is rough & I am synners oorth. My father shall peradventure fele me/ & I shall seme onto him as though I wēt aboute to be gyle hi/ & so shall he brynge a curse vppō me & not a blessing: & his mother saide onto him. Vppō me. & thi curse my sonne/ only heare my voyce & goo and fetch me them. And Jacob went &

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fetch them and brought them to his mother.

And his mother made meate of them accordyng as his father loued. And she went and sett goodly rayment of hir eldest sonne Esau which she had in the house with hir/ and put them vpon Jacob hir yongest sonne/ & she put the skynnes vpon his handes & upon the smooth of his necke. And she put the meate & brede which she had made in the hōde of hir sonne Jacob.

And he went in to his father saynge: my father. And he answered: here am I/ who art thou my sonne? And Jacob sayde onto his father: I am Esau thy eldest sonne/ I haue done accordyng as thou baddest me/ vpon and sytt and eate of my venyson/ that thi soule maye blesse me. But Isaac sayde vnto his sonne. How cometh it that thou hast fownde it so quickly my sonne? He answered: The LORD thy god broughth it to my hande. Thā sayde Isaac vnto Jacob: come nere and let me fele the my sonne/ whether thou be my sonne Esau or not. Thā went Jacob to Isaac his father/ & he felt him & sayde the voyce is Jacobs voyce/ but the handes are the handes of Esau. And he knewe him not/ because his handes were rough as his brother Esaus handes. And so he blessed him.

And he axed him/ art thou my sonne Esau? And he sayde: that I am. Thā sayde he: brynge me and let me eate of my sonnes venyson/ that my soule maye blesse the. And he broughth to him/ and he ate. And he brought him wyne

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also/and he thanke. And his father Isaac sayde unto him: come nere and kysse me my sonne. And he went to him & kysed him. And he smelled y<sup>e</sup> sauoure of his raymet & blessed hi & sayde: See y<sup>e</sup> smell of my sone is as y<sup>e</sup> smell of a feld whiche the lorde hath blessed. God geue the of y<sup>e</sup> dewe of heauen & of the fatnesse of the erth and plentie of coine & wyne. People be thy seruauntes & nations bowe vnto the. Be lord ouer thy brethren/and thy mothers children stoupe vnto the. Cursed be he y<sup>e</sup> curseth the / & blessed be he that blesseth the.

As soone as Isaac had made an end of blessing/ Jacob & Jacob was scarce gone out fro the presence of Isaac his father: then came Esau his brother fro his huntynge: And had made also meate/and brought it in vnto his father & sayde vnto him: Arise my father & eate of thy sonnes venyson/that thy soule maye blesse me. Then his father Isaac sayde vnto him. Who art thou? he answered I am thy eldest sonne Esau.

And Isaac was greatly astoyned out of measure and sayde: Where is he then that hath hunted venyson and broughte it me/and I haue eaten of all before thou comest / and haue blessed him/and he shall be blessed still. When Esau heard the wordes of his father/he cryed out greatly & bitterly aboue measure/and sayde vnto his father: blesse me also my father. And he sayde thy brother came with subtilite/and hath take awaye thy blessing. Then sayde he: He maye

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well be called Jacob/for he hath undermined me now. iiij. tymes/fyist he toke awaye my birth right: and se/nom hath he taken awaye my blessing also. And he sayde/hast thou kepte neuer a blessing for me?

Isaac answered and sayde vnto Esau: beholde I haue made him thi LORD & all his mothers children haue I made his seruauntes: Moreover with come ad wyne haue I stables shed him/what can I do vnto the now my sonne? And Esau sayde vnto his father: hast thou but y<sup>e</sup> one blessing my father? blesse me also my father: so lysted vp Esau his voyce & wepte. Then Isaac his father answered & sayde vnto him

Beholde thy dwellinge place shall haue of the fatnesse of the erth/& of the dewe of heauen fro aboue. And with thy swerde shalt thou lyue and shalt be thy brothers seruaunte But the tyme will come/when thou shalt gett the masterye/and loose his yocke from of thy necke.

And Esau hated Jacob because of the blessing y<sup>e</sup> his father blessed him with all/& sayde in his harte: The dayes of my fathers sorrowe are at hande/for I will slea my brother Jacob. And these wordes of Esau his eldest sonne/were told to Rebecca. And she sente ad called Jacob hir yongest sonne/and sayde vnto hi: beholde thy brother Esau threatheth to kyll the: Now therefore my sone heare my voyce/make the redie & flee to Laban my brother at Haran And starye with him a while / vntill thy

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brothers fearsnes be swaged / and untill thy brothers wrath turne away from the / and he forgett that which thou hast done to him. Thā wilt I sende and sett the awaye from thence. Why shulde I lose you both in one daye.

And Rebecca spake to Isaac: I am wery of my life/for feare of the daughters of Beth. If Jacob take a wife of the daughters of Beth/ soch one as these are/ or of the daughters of the lande/ what lust shulde I haue to lyue.

The. xxviij. Chapter.

**U**san Isaac called Jacob his sonne and blessed him/ and charged him and sayde vnto him: se thou take not a wife of the daughters of Canaan/ but arise and gett the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wife of the daughters of Laban thy mothers brother. And God almighty blesse the / increase the and multiplie the that thou mayst be a nombre of people/ and geue the the blessinge of Abraham: both to the and to thy seed with the that thou mayst possesse the lāde/ wherein thou art a stranger/ which God gaue vnto Abraham. Thus Isaac sent forth Jacob / to goo to Mesopotamia vnto Laban/ sonne of Bethuel the Sirien/ and brother to Rebecca Jacobs & Esaus mother.

When Esau sawe that Isaac had blessed Jacob/ and sent him to Mesopotamia / to sett him a wife thence/ and that/ as he blessed him

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he gaue him a charge saynge: se thou take not a wife of the daughters of Canaan: and that Jacob had obeyed his father and mother/ & was gone vnto Mesopotamia: and seyng also that the daughters of Canaan pleased not Isaac his father: Then went he vnto Ismael/ and to be vnto the wues which he had/ Mahala the daughter of Ismael Abrahams sonne/ the sister of Nabaiorb to be his wife.

Jacob departed from Berseda and went to ward Haran/ and came vnto a place and taried there all nyght/ because the sonne was downe. And toke a stone of the place/ and put it vnder his heade/ and layde him downe in the same place to slepe. And he dreamed: and beholde there stode a ladder apon the erth/ and the topp of it reached vpp to heaue. And se/ the angels of God went vp and downe apon it/ yee ad the LORD stode apon it and sayde.

I am the LORD God of Abraham thy father and the God of Isaac: The londe which thou sleepest apon wilt I geue the and thy seed. And thy seed shalbe as the dust of the erth: And thou shalt spreade abroad: west/ east/ north and south. And thouow the and thy seed shall all the kynnedes of the erth be blessed. And se I am with the/ and mylbe thy keeper in all places whither thou goost/ & wilt byngne y agayne in to this lande: Nether wilt I leaue the vntill I haue made good/ all that I haue promysed the.

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When Jacob was awaked out of his slepe/ he sayde: surely the LORde is in this place/ and I was not aware. And he was afraide & sayde how fearfull is this place: it is none other/ but euen the house of God and the gate of heauen. And Jacob stode vp early in the mornynge and toke the stone that he had layde vnder his heade/ and pitched it vp an ende and poured oyle on the topp of it. And he called the name of the place Bethel/ for in dede the name of the citie was called Lus before tyme.

And Jacob vowed a vowe saynge: If God will be with me and will kepe me in this iourney which I goo and will geue me bread to eat and clothes to put on/ so that I come agayne vnto my fathers house in safte: then shall the LORde be my God/ and this stone which I haue sett vp an ende/ shall be godes house/ And of all that thou shalt geue me/ will I geue the tenth vnto the.

The xxix. Chapter.

**U**hen Jacob lyfte vp his fete & wet toward the east countre. And as he looked aboute/ behold there was a well in the feld/ and in flockes of shepe laye therby (for at that well were the flockes watered) & there laye a great stone at the well mouth. And the maner was to bringe the flockes thither/ & to roull the stone frō the well's mouth and to water the shepe/ and to put the stone as

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gayne vpon the well's mouth vnto his place. And Jacob sayde vnto the brethren/ where be ye? and they sayde: of Haran are we. And he sayde vnto the: know ye Laban the sonne of Nahor? And they sayde: we knowe him. And he sayde vnto the: is he in good health? And they sayde: he is in good health: and behold/ his daughter Rachel cometh with y<sup>e</sup> shepe. And he sayde: lo/ it is yet a great while to nyght/ nether is it tyme y<sup>e</sup> the cattell shulde be gathered together: water the shepe and goo and fede the. And they sayde: we maye not/ vntill all y<sup>e</sup> flockes be brought together & the stone be rouled frō the well's mouth/ and so we water oure shepe.

Whyle he yet talked with the/ Rachel came with hir fathers shepe/ for she kepte them. As soone as Jacob sawe Rachel/ the daughter of Laban his mothers brother/ and the shepe of Laban his mothers brother/ he went and rowled the stone frō the well's mouth/ and watered the shepe of Laban his mothers brother. And Jacob kysed Rachel/ and lyfte vp his voyce and wepte: and tolde her also y<sup>e</sup> he was hir fathers brother and Rebeccas sonne. The Rachel ranne and tolde hir father.

When Laban herd tell of Jacob his sisters sonne/ he ranne agaynst him and embraced hi & kysed him and broughte him in to his house. And the Jacob told Laban all y<sup>e</sup> matter. And the Laban sayde: well/ thou art my bone & my flesh.

Abide with me the space of a moneth. And afterward Laban sayd vnto Jacob: though thou be my brother/ shuldest thou therfore serue me for nought: tell me what shalt thi wages be? And Laban had. iiij. daughters / the eldest called Lea and the yongest Rachel. Lea was tender eyed: But Rachel was beuotifull and well favoured. And Jacob loued her well/ and sayde: I will serue thee. viij. yere for Rachel thy yongest daughter. And Laban answered: it is better y I geue her the/ than to another man: byde therfore with me.

And Jacob serued. viij. yeres for Rachel/ and they seemed vnto him but a fewre dayes/ for the loue he had to her. And Jacob sayde vnto Laban/ geue me my wife/ that I maye c with hir for the tyme appoynted me is come.

Then Laban bade all the men of that place/ and made a feast. And when euē was come/ he toke Lea his daughter and broughte her to him and he went in vnto her. And Laban gaue vnto his daughter Lea/ Zilpha his mayde/ to be hir seruaunte.

And when the morninge was come/ beholde it was Lea. Then sayde he to Laban: wherefore hast thou played thus with me? dyd not I serue thee for Rachel/ wherefore hast thou begyled me? Laban answered: it is not the manner of this place/ to mane the yongest before the eldest. Passe out this weke/ and thā shalt this also be geuen the for y seruyce which thou shalt

serue me yet. viij. yeres more. And Jacob dyd as he said/ and passed out that weke/ and than he gaue hi Rachel his daughter to wyfe also. And Laban gaue to Rachel his daughter/ Bilha his handes mayde to be hir seruaunte. So laye he by Rachel also/ and loved Rachel more than Lea/ and serued him yet. viij. yeres more.

When the LOR de sawe that Lea was despised/ he made her frutefull: but Rachel was barren. And Lea conceaued and bare a sonne/ and called his name Rubē/ for she sayde: the LOR de hath looked apon my tribulation. And now my husbonde will loue me. And she conceaued agayne and bare a sonne/ and sayde: the LOR de hath herde that I am despised/ and hath therfore geuen me this sonne also/ and she called him Simeon. And she conceaued yet and bare a sonne/ and sayde: now this once will my husbonde kepe me company/ because I haue borne him. iij. sonnes: and therfore she called his name Levi. And she conceaued yet agayne/ and bare a sonne saynge: Now will I prayse the LOR de: therfore she called his name Juda/ and left bearynge.

¶ The. xxxi. Chapter

**W**hen Rachel sawe that she bare Jacob no children/ she enuied hir sister and sayde vnto Jacob: geue me children/ or ell's I am but deed. Then was Jacob wrooth with Rachel saynge: Am I in godes steade which kepeth fro the the frute of thi womb? The she sayde: here is my mayde Bilha: go in vnto

her/that she maye beare vpo my lappe/ that I maye be increased by her. And she gaue him Bilhahir hād mayde to wife. And Jacob wet in vnto her/And Bilha conceaued and bare Jacob a sonne. Than sayde Rachel, God hath geuen sentēce on my syde/and hath also herde my voyce/and hath geuen me a sonne. Therefore called she him Dan. And Bilha Rahels mayde conceaued agayne and bare Jacob a nother sonne. And Rachel sayde. God is turned/and I haue made achauge with my sister/ & haue gotē ypper hāde. And she called his name: Nephtali.

Whē Lea sawe that she had left bearinge/ she toke Silphahir mayde and gaue her Jacob to wiffe. And Silpha Leas mayde bare Jacob a sonne. Than sayde Lea: good lucke: and called his name Gad. And Silpha Leas mayde bare Jacob another sonne. Than sayde Lea: happy am I/for the daughters will call me blessed. And called his name Isser.

And Rubē wet out in the wheatharuest & founde mandragoras in the felde/and brought the vnto his mother Lea. Than sayde Rachel to Lea geue me of thy sonnes mādragoras. And Lea answered: is it not ynough/ & thou hast take awaye my housbōde/ but woldest take awaye my sonnes mandragoras also? Than sayde Rachel well/let him slepe with the this nyghte/for thy sonnes mandragoras. And whē Jacob came from the felde at euen/Lea went out to meete him/ & sayde: come into me/for I haue bought

the with my sonnes mandragoras.

And he slepte with her that nyghte. And God herde Lea/ & she conceaued and bare vnto Jacob y. v. sonne. Than sayde Lea. God hath geuen me my rewarde/ because I gaue my mayde to my housbōd/ and she called him Issachar. And Lea conceaued yet agayne and bare Jacob the sexte sonne. Than sayde she: God hath endewed me with a good dowry. Nowe will my housbond dwell with me/ because I haue borne him vi. sonnes: and called his name Zabulō. After that she bare a daughter and called her Dina.

And God remēbred Rachel/ herde her / and made her frutefull: so that she conceaued and bare a sonne and sayde God hath take awaye my rebuke. And she called his name Joseph saynge The lord geue me yet a nother sonne.

As soone as Rachel had borne Joseph/ Jacob sayde to Laban: Seede me awaye & I maye goo vnto myne owne place and cūre/ geue me my wiues and my children for whome I haue serued the/ and let me goo: for thou knowest what seruyce I haue done the. Than sayde Laban vnto hi: If I haue founde fauoure in thy syghte/ for I suppose & the LORD hath blessed me for thy sake/ appoynte what thy rewarde shalbe/ and I will geue it & y. But he sayde vnto hym/ thou knowest what seruyce I haue done & in what tyme I haue bene vnder me: for it was but litle that thou haddest before I came/ and now it is increased in to a multitude/ and the LORD hath blessed the so: my sake.



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But now when shall I make provysion for my ne aune house also? And he sayde: what shall I geue the? And Jacob answered: thou shalt geue me nothinge at all/ yf thou wilt do this one thinge for me: And then wilt I turne agayne & fede thy shepe and kepe them.

I will go aboute all thy shepe this daye/ and separate fro the all the shepe that are spotted and of dyverse coloures/ and all blacke shepe amonge the lambes and the partie and spotted amonge the fyddes: And then such shalbe my rewarde. So shall my rightwysnes answere for me: when the tyme cometh that I shall receaue my rewarde of the: So that what soeuer is not speckeld and partie amonge the gootes and blacke amonge the lambes/ let that be thefe with me.

Then sayde Laban: loo/ I am contente/ that it be acordinge as thou hast sayde. And he rose out that same daye the he gootes that were partie & of dyverse coloures/ & all the she gootes that were spotted and partie coloured/ & all that had whyte in the/ & all the blacke amonge the lambes: Ad put the in the keepinge of his sonnes/ & sett thre dayes ourney betwixte himselfe & Jacob. And so Jacob kepte y rest of Labans shepe.

Jacob toke rodde of grene poplar/ haseil/ & of chestinotrees/ & pulled whyte strakes in the & made the white apere in the stauces: And he put the stauces which he had pulled/ euē before y she

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pe/ in the gutters & wattringe troughees/ whē the shepe came to drynke: y they shulde conceaue whē they came to drynke. And the shepe conceaue before the stauces & brought forth straked/ spotted & partie. The Jacob parted the lābes/ & turned the faces of the shepe toward spotted thinges/ & toward all maner of blacke thinges chorow out the flockes of Labā. And he made him flockes of his owne by the selfe/ which he put not vnto the flockes of Labā. And all waye in the first buckinge tyme of the shepe/ Jacob put the stauces before the shepe in the gutters/ y they myght conceaue before the stauces/ But in the latter buckinge tyme/ he put them not there: so the last brode was Labā and the first Jacobs. And the man became exceedinge ryche & had many shepe/ maydes seruantes/ mens seruantes/ camels & asses. ¶ The. xxxi. Chapter

And Jacob herde the wordes of Labā sonnes how they sayde: Jacob hath take awaye all that was oure fathers/ and of oure fathers goodes/ hath he gotte all this honoure. And Jacob behelde the countenance of Laban/ that it was not toward him as it was in tymes past.

And the LORD sayde vnto Jacob: turne agayne in to the lāde of thy fathers & to thy kynred/ & I wil be with y. Thā Jacob sent & called Rachel & Lea to the felde vnto his shepe/ & sayde vnto the: I se youre fathers countenance y it is not toward me as in tymes past. No more

G. iiij.

xxi. Chapter.

¶ God of my father hath bene with me. And ye knowe how that I haue serued youre father with all my myghte. And youre father hath disceaued me & chaunged my wages. x. tymes: But God suffred him not to hurte me. When he sayde the spotted shalbe thy wages/thā all the shepe bare spotted. Yf he sayde the straked shalbe thy reward/thā bare all the shepe straked: thus hath God take awaye youre fathers carell & geue the me. For in buckynge tyme / I lifted vp myne eyes and sawe in a dreame: and beholde the rammes that bucked the shepe were straked / spotted and partie. And the angel of God spake vnto me in a dreame saynge: Jacob. And I answered: here am I. And he sayde: lyfte vp thine eyes ad see / how all the rammes that leape vpon the shepe are straked / spotted and partie: for I haue sene all that Laban doth vnto y. I am y god of Beth el / where thou anoynteddest the stone ad where thou vowdest a voere vnto me. Now aryse and gett the out of this countre / ad retorne vnto the lāde / where thou wast borne. Than answered Rachel & Lea & sayde vnto him: we haue no parte nor heritage in oure fathers house he counterth vs eue as straungers / for he hath solde vs / and hath euen eaten vp the price of vs. Moreover all the riches which God hath take from oure father / that is oures and oure childrens. Now therefore what soeuer God hath sayde vnto the / that doo. Thā Jacob rose vp & sett his sones and wiues vp vpon camels / & caried away all

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Jo. xlii.

his catell & all his substance which he had gotte in Mesopotamia / for to goo to Isaac his father vnto the lāde of Canaan. Labā was gone to shepe his shepe / & Rachel had stolte hir fathers ymagines. And Jacob went awaye unknowynge to Laban the Siria / & tolde him not y he fled. So fled he & all y he had / & made him self ready / & passed ouer the ryuers / and sett his face streyght towards the mounte Gilead.

As the thirde day after / was it tolde Labā y Jacob was fled. Thā he toke his brethren with him and folowed after him. vii. dayes iourney and ouer toke him at the mounte Gilead. And God came to Labā the Siria in a dreame by nyghte / and sayde vnto him: take hede to thi self / that thou speake not to Jacob: oughte save good. And Labā ouer toke Jacob: and Jacob had pitched his tēte in y mounte. And Laban with his brethren pitched their tēte also vpon the mounte Gilead. Than sayde Labā to Jacob: why hast thou this done unknowynge to me / and hast caried awaye my daughters as though they had bene take captiue with sivers: Wherefore wentest thou awaye secretly vnsknowne to me & didest not tell me / y I myghte haue brought y on the waye with my: th / synge / tymrells and harppes / and hast not suffred me to kysse my children & my daughters. Thou wast a sole to do it / for I am able to do you euell. But the God of youre father spake vnto me yesterdaye saynge take hede thā

thou speake not to Jacob oughte saue goode. And now though thou wērest thi waye because thou lōgest after thi fathers house/ yet wherfore hast thou stollen my goddes?

Jacob answered & sayde to Labā: because I was afrayed/ & thought that thou woldest haue take awaye thy daughters fro me. But wit thou me soeuer thou fyndest thy goddes/ let him dye here before oure bēthē. Seke that thine is by me/ & take it to the: for Jacob wist not that Rabel had stollē the. Thā wēt Labā in to Jacobs tēre/ & in to Leas tēre/ & in to. iiij. maydens tentes: but founde the not. Thā wēt he out of Leas tēre/ & entred in to Rabels tēre. And Rabel toke the ymages/ & put them in the camels strawe & sate doune apō the. And Labā serched all the tēre: but founde the not. Thā sayde she to hir father: my lord/ be not angrie/ I cā not ryse vp before the/ for the disease of womē is come upon me. So serched he/ but founde the not.

Jacob was wrooth & chode with Labā: Jacob also answered and sayde to him: what haue I trewaced or what haue I offended/ that thou folowdest after me? Thou hast serched all my stuffe/ and what hast thou founde of all thy household stuffe? put it here before thi brethern & myne/ & let the iudge betwyte vs both. This xx. yere I haue bene wyth the/ thy shepe and thy dootes haue not bene baren/ and the rammes of thi flocke haue I not eatē. What soeuer was some of bestes I broughte it not onto y/

but made it good my self: of my hādē dydest thou requyre it/ whether it was stollen by daye or nyghte? Moreover by daye the herte consumed me/ and the colde by nyghte/ and my slepe departed fro myne eyes.

Thus haue I bene. xx. yere in thi house/ and serued the. xiiij. yeres for thy. iiij. daughters/ and vi. yere for thi shepe/ and thou hast changed my reward. x. tymes. And excepte the God of my father/ the God of Abraham and the God whome Isaac feareth/ had bene truh me: surely thou haddest sent me awaye now all empty. But God behelde my tribulation/ and the labour of my handes: and rebuked the yester daye.

Laban answered and sayde vnto Jacob: the daughters are my daughters/ and the children are my children/ and the shepe are my shepe/ and all that thou seist is myne. And what can I do this daye vnto these my daughters/ or vnto thair children which they haue borne? Now therefore come on/ let vs make a bonde/ I and thou together/ and let it be a wytnesse betwene the & me. Than toke Jacob a stone and sett it vp an ende/ and sayde vnto his brethern/ gather stoones. And they toke stoones and made an heape/ and they ate there/ vpon the heape. And Labā called it Regar Sabadutha/ but Jacob called it Gyslead.

Than sayde Laban: this heape be wytnesse betwene the and me this daye/ therefore is it called Gylcad/ and this totechill which the lordē

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seeth (sayde he) be wytnesse betwene me and the when we are departed one from a nother: that thou shalt not vex my daughters neither shalt take other wyves vnto them. Here is no man with vs: beholde / God is wytnesse betwixte the and me. And Laban sayde moreover to Jacob: beholde this heape & this marke which I haue sett here: betwixte me and the: this heape be wytnesse and also this marke / that I will not come ouer this heape to the: & thou shalt not come ouer this heape & this marke: to do any harme. The God of Abraham / the God of Nabor: and the God of theyr fathers / be iudge betwixte vs.

And Jacob sware by him that his father Isaac feared. Then Jacob dyd sacrifice vpon the mounte / and called his brethern to eate bread. And they ate bread and taried all nyght in the hyll. And early in the mornynge Laban rose vp and kysed his childern and his daughters / and blessed the and departed and wēt in to his place agayne. But Jacob went forth on his iourney. And the angells of God came & mett him. And when Jacob sawe them / he sayde: this is goddes hoost: and called the name of that same place / Mahanaim.

The. xxij. Chapter.

**I**acob sente messengers before him to Esau his brother / vnto the lande of Seir and the felde of Edom. And he commaunded them saynge: se that ye speake after

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this maner to my lord Esau: thy seruante Jacob sayth thus. I haue sojourned & bene a stranger with Laban vnto this tyme: & haue gotten oxen / asses and shepe / mens seruantes & women seruantes / & haue sent to shewe it in thy lordes sight: that I may fynde grace in thy sight. And the messengers came agayne to Jacob saying: we came vnto thy brother Esau / and he cometh agaynst the and. iij. hundred men with him. Then was Jacob greatlye afraide / and wist not which waye to turne him selfe / and deuyded the people that was with him & the shepe / oxen and camels / in to. ij. companies / and sayde: If Esau come to the one parte and smyte it / the other may saue it selfe.

\* And Jacob sayde: O god of my father Abraham / and God of my father Isaac: LORD which saydest vnto me / returne vnto thy cuntry and to thy kynrede / and I will de all wel with the. I am not worthy of the leaste of all the mercies and treuth which thou hast shewed vnto thy seruante. For with my staf came I over this Iordane / and now haue I gotten. ij. droves. Deliver me from the handes of my brother Esau / for I feare him: lest he will come and smyte the mother with the childern. Thou saydest that thou wouldest surely do me good / and wouldest make me seed as the sonde of the see which can not be nombred for multitude.

And he taried there that same nyght / & took of that which came to hande / a present /

\* Prayer is to cleave vnto the promyses of god with a ferdge sayth and to beseech god with a fervent desyre that he will fulfill them for his mercye & truth onely. As Jacob here doth.

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unto Esau his brother : ii hundred she gootes  
ad xx he gootes: ii hundred shepe and xx ram  
mes : thynye mylch camels with their col  
res: xl fyne ad x bulles: xx she asses ad x foles  
and deliuered them unto his seruantes/ euery  
drooue by them selues/ ad sayde unto them: goo  
forth before me and put a space betwyte euery  
drooue. And he commaunded the foremost saynge

Whe Esau my brother meeteth the ad axeth  
the saynge : whose seruante art thou q whither  
goost thou/ q whose art these that goo before y:  
thou shalt say/ they be thy seruante Jacobs/ q  
are a present sent unto my lorde Esau/ and bes  
holde/ be him selfe cometh after vs. And so co  
maunded he the seconde/ ad euen so the thirde/  
and lke wyse all that folowed the drooues say  
ge/ of this maner se that ye speake unto Esau  
whē ye mete him/ ad saye more ouer. Beholde  
thy seruante Jacob cometh after vs/ so: he say  
de. I will please his wrath with the present y  
goth before me and afterward I will see him  
myself/ so peradventure he will receaue me to  
grace.

So went the presēt before him ad he taried  
all that nyghte in the tente/ ad rose vp the same  
nyghte ad toke his. ii. wyues and his. ii. may  
dens q his. xi. sonnes/ q went ouer the foorde  
Jacob. And he toke them ad sent the ouer the  
ryuer/ ad sent ouer that he had ad taried behin  
de him selfe alone.

And there was filed a man with him onto the

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breakynge of the daye. And when he sawe that  
he coude not preuaile agaynst him/ he smote hē  
vnder the thye/ and the senowe of Jacobs thy  
shanke as he was filed with him. And he say  
de: let me goo/ for the daye breaketh. And he say  
de: I will not lett the goo/ excepte thou blesse  
me. And he sayde unto him: what is thy name?  
He answered: Jacob. And he sayde: thou shalt  
be called Jacob nomore/ but Israell. for thou  
hast wasiled with God and with men ad hast  
preuailed.

And Jacob asked him sainge/ tell me thi na  
me. And he sayde/ wherfore dost thou aske af  
ter my name? and he blessed him there. And  
Jacob called the name of the place Peniel/ for  
I haue sene God face to face/ and yet is my lyfe  
reserued. And as he went ouer Peniel/ the sona  
ne rose vpon him/ and he halted vpon his thye:  
wherfore the children of Israell care not of the  
senow that shanke vnder the thye / onto this  
daye: because that he smote Jacob vnder the  
thye in the senow that shanke.

The. xxxij. Chapter.

**I**acob lyfte vp his eyes and sawe hys  
brother Esau come/ q with him. iiij.  
hundred men. And he deuyled the  
children onto Lea and onto Rahel and onto y  
h-maydens. And he put the maydens ad their  
children foremost/ ad Lea and hir children af  
ter/ and Rahel ad Joseph hindermost. And he  
went before them and fell on the grownde. viij.

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times/untill he came vnto his brother.

Esau ranne agaynst him and embraced hym and fell on his necke and kysed him/and they wepte. And he lifte vp his eyes and sawe the wyues and their children/and sayde: what are these which thou here hast? And he sayde: they are the children which God hath geuen thy seruante. Then came the maydens forth/and dyd their obaysaunce. Lea also and hir children came and dyd their obaysaunce. And last of all came Joseph and Rachel and dyd their obaysaunce.

And he sayde: what meanyst thou with all y<sup>e</sup> drooues which I meet. And he answered: to fynde grace in the syghte of my lord. And Esau sayde: I haue ynough my brother/kepe that thou hast vnto thy self. Jacob answered: oh nay but yf I haue founde grace in thy syghte/receaue my present of my hande: for I haue sene thy face as though I had sene y<sup>e</sup> face of God: wherfore receaue me to grace and take my blessing that I haue brought the: for God hath geuen it me frely. And I haue ynough of all thynges. And so he compelled him to take it.

And he sayde: let vs take oure iourney and goo/and I will goo in thy company. And he sayde vnto him: my lord knoweth that I haue tenne children / ewes and kene with yonge vnder myne hande/which yf men shulde ouerdryue but euen one daye/the hole stocke wolde dye.

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So. xliij.

Let my lord therefore goo before his seruante and I will dryue sayre and softly/ acco:dyng as the cattell that goth before me and the children/be able to endure:untill I come to my lord vnto Seir.

And Esau sayde: let me yet leave some of my folke with the. And he sayde: what needeth it? let me fynde grace in the syghte of my lord. So Esau went his waye agayne y<sup>e</sup> same daye vnto Seir. And Jacob toke his iourney toward Succoth/and bylt him an house/and made booths for his cattell: wherof the name of the place is called Succoth.

And Jacob went to Batem to y<sup>e</sup> cytie of Sichem in the lande of Canaan/after that he was come from Mesopotamia/ and pitched before the cytie/and bought a parcell of ground wher he pitched his tent/of the children of Hemor Sichems father/for an hundred lambes. And he made there an auter/and there called vpon the myghtie God of Israel.

The. xxxiiij. Chapter.

**D**ina the daughter of Lea which she bare vnto Jacob/went out to see the daughters of the lande. And Sichem the sonne of Hemor the Heuite lord of the countre/sawe her/and toke her/and laye with her/and forced her: and his harre laye vnto Dina y<sup>e</sup> daughter of Jacob. And he loued y<sup>e</sup> damsell/and spake fydly vnto her/and spake vnto his father Hemor sayng: gett me this mayde vnto my wyfe.



Chapter. xxviii.

And Jacob herde that he had defyled Dina his daughter/ but his sonnes were with the cattell in the felde/ and therefore he helde his peace/ until they were come. Then Hemor the father of Sichem went out vnto Jacob/ to come with him. And the sonnes of Jacob came out of the felde as soone as they herde it/ for it greued them/ and they were not a litle wrooth/ because he had wrought felie in Israell/ in that he had lyen with Jacobs daughter/ which thinge oughte not to be done.

And Hemor comened with the sainger the soule of my sonne Sichel togerth for youre daughter geue her him to wyfe/ and make marriages with vs/ geue youre daughters vnto vs/ and take oure daughters vnto you/ and dwell with vs/ & the lande shall be at youre pleasure/ dwell and do youre busynes/ and haue youre possessions there in. And Sichem sayde vnto hyr father and hir brethren/ let me synde grace in youre eyes/ and what soeuer ye apoynte me/ that will I geue. Ye frely of me both the dowry & gyftes/ and I will geue accordyng as ye saye vnto me/ and geue me the damsell to wyfe.

Then the sonnes of Jacob answered to Sichem and Hemor/ his father deceytfully/ because he had defyled Dina their syster. And they sayde vnto them/ we can nor do this thinge/ for we shulde geue oure syster to one that is vncircumcysed/ for that were a shame vnto vs. Only in this will we consent vnto you/ If ye will

xxviii. Chapter

So. xlix.

he as we be/ that all the men children amonge you be circumcysed/ that will we geue oure daughter to you and take youres to vs/ and will dwell with you and be one people. But and yf ye will not harken vnto vs to be circumcysed/ than will we take oure daughter and goo oure wayes.

And their wordes pleased Hemor and Sichem his sonne. And the yonge man deferde not for to do the thinge/ because he had a lust to Jacobs daughter/ he was also most fery by of all that were in his fathers house. Then Hemor and Sichem went vnto the gate of their cite/ and comened with the men of their cite sayng. These men are peassable with vs/ & will dwell in the lande and do their occupacion therein/ And in the land is rowme ynough for them/ let vs take their daughters to wyues and geue them oures/ only herin will they consent vnto vs for to dwell with vs and to be one people/ yf all the men children that are amonge vs be circumcysed as they are. Their goodes & their substance and all their cattell are oures/ only let vs consente vnto them/ that they maye dwell with vs.

And vnto Hemor and Sichem his sonnes harkened all that went out at the gate of his cite. And all the men children were circumcysed what soeuer went out at the gates of his cite. And the third daye when it was paynfull to them/ of the sonnes of Jacob Simcon & Leui

So. j.

xxx. Chapter.

Sinas brethren/roke ether of them his swerde  
 & went in to the cyte boldly/and slew all y was  
 male/and slew also Hamor and Sicheim his  
 sonne with the edge of the swerde/and roke Si-  
 na their sister out of Sicheims house/and went  
 their waye.

Then came the sonnes of Jacob vpon the  
 deede/and spoyled the cyte/ because they had  
 defyled their sister: and toke their shepe/ oxen  
 asses and what so eue was in the cyte and also  
 in y feldes. And all their gooddes/ all their chil-  
 dern and their wyues toke they caryue/  
 and made havoc of all that was in the hous-  
 ses.

And Jacob sayde to Simeon and Leui: ye  
 haue troubled me and made me styncke vnto the  
 inhabitours of the lande/ both to the Canaan-  
 nytes and also vnto the Pherezites. And I am  
 fewe in nombre. Wherefore they shall gather  
 them selves together agaynst me & slei me/and  
 so shall I and my house be dystroyed. And they  
 answered: shuld they deail withoure sister as  
 wyth an whoore?

The xxx. Chapter

**A**nd God sayd vnto Jacob/ arise and  
 get the vp to Bethell/ & dwell there.  
 And make there an aulter vnto God  
 that appeared vnto the/ when thou fleddest from  
 Esau thy brother. Then sayd Jacob vnto his

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fol.

householde & to all y were with him/ put a way  
 the straunge goddes that are amonge you & ma-  
 ke youre selves cleane/ & chaunge youre garnes-  
 ses/ & let vs arise & goo vp to Bethell/ y I may  
 ye make an aulter there/ vnto God which herde  
 me in the daye of my tribulatio & was wyth me  
 in the waye which I went.

And they gaue vnto Jacob all the straunge  
 goddes which were vnder their handes/ and all  
 their earynges which were in their eares/ and  
 Jacob hyd them vnder an ooke at Sicheim.  
 And they departed. And the feare of God fell  
 vpon the cyties that were rounde aboute them/  
 that they durst not folowe after the sonnes of  
 Jacob. So came Jacob to Lus in the lande  
 of Canaan/ otherwise called Bethell/ with  
 all the people that was with him. And he buyl-  
 ded there an aulter/ and called the place Elbez-  
 thell: because that God appered vnto him thes-  
 re/ when he fled from his brother.

Then dyed Deborah Rebeccas nurse/ and  
 was buryed bene the Bethell vnder an ooke.  
 And the name of it was called the ooke of las-  
 mentation.

And God appeared vnto Jacob agayne af-  
 ter he came out of Mesopotamia/ & blessed him  
 and sayde vnto him: thy name is Jacob. Not  
 withstandinge thou shalt be nomore called Ja-  
 cob/ but Israel shall be thy name. And so was  
 his name called Israel.

xxx. Chapter.

Simeon brethren/toke ether of them his swerde  
and went in to the cite holdy/ and slew all y was  
male/ and slew also Hemo: and Sicheim his  
sonne with the edge of the swerde/ and toke Di-  
na their sister out of Sicheims house/ and went  
their waye.

Then came the sonnes of Jacob vpon the  
deede/ and spoiled the cite/ because they had  
defyled their sister: and toke their shepe/ open  
asses and what so euer was in the cite and also  
in y feldes. And all their gooddes/ all their chil-  
dren and their wyues toke they captyue/  
and made hadock of all that was in the hous-  
see.

And Jacob sayde to Simeon and Leui: ye  
haue troubled me and made me styncke vnto the  
inhabitours of the lande/ both to the Canaan-  
nytes and also vnto the Pherezites. And I am  
fewe in nombre. Wherfore they shall gather  
them selues together agaynst me and slei me/ and  
so shall I and my house be dystroyed. And they  
answered: shuld they deall withoure sister as  
with an whoore?

The xxx. Chapter

**A**nd God sayd vnto Jacob/ arise and  
get the vp to Bethell/ and dwell there.  
And make there an aulter vnto God  
that appeared vnto the/ when thou fleddest from  
Esau thy brother. Then sayd Jacob vnto his

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householde and to all y were with him/ put away  
the straunge goddes that are amonge you and ma-  
ke youre selues cleane/ and chaunge youre garnes-  
tes/ and let vs arise and goo vp to Bethell/ y I ma-  
ye make an aulter there vnto God which herde  
me in the daye of my tribulacion and was with me  
in the waye which I went.

And they gaue vnto Jacob all the straunge  
goddes which were vnder their handes/ and all  
their carynges which were in their cares/ and  
Jacob hyd them vnder an ooke at Sicheim.  
And they departed. And the feare of God fell  
vpon the cities that were rounde aboute them/  
that they durst not folowe after the sonnes of  
Jacob. So came Jacob to Lus in the lande  
of Canaan/ otherwise called Bethell/ with  
all the people that was with him. And he buyl-  
ded there an aulter/ and called the place Elbez-  
thell/ because that God appered vnto him the-  
re/ when he fled from his brother.

Then dyed Deborah Rebeccas nurse/ and  
was buryed bene the Bethell vnder an ooke.  
And the name of it was called the ooke of las-  
mentation.

And God appeared vnto Jacob agayne af-  
ter he came out of Mesopotamia/ and blessed him  
and sayde vnto him: thy name is Jacob. Not  
withstandyng thou shalt be nomore called Ja-  
cob/ but Israel shall be thy name. And so was  
his name call'd Israel.

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And God sayde vnto him: I am God almighty/growe and multiplye: for people and a multitude of people shall sprynge of thee/ yee ad thynges shall come out of they loynes. And the lande which I gaue Abraham & Isaac / will I geue vnto thee / & vnto thy seed after the: wilt I geue it also. And god departed fro him in the place where he talked with him. And Jacob set vp a marke in the place where he talked with him: euen a pillure of stone / & poured dynkes offringe thereon and poured also oyle thereon / and called the name of the place where God spake with him / Bethel.

And they departed from Bethel / & when he was but a feld brede from Ephrath / Rachel began to traueff. And in travelynge she was in peryl. And as she was in paynes of hir labour / the mydwife sayde vnto her: feare not / for thou shalt haue this sonne also. Then as hir soule was a departing / that she must dye: she called his name Ben Oni. But his father called him Ben Jamin. And thus dyed Rachel and was buryed in the waye to Ephrath which now is called Ber'shehem. And Jacob sett vp a pillar vpon hir graue / which is called Rahels graue pillar vnto this daye. And Israel went thence and pitched vp his tent beyonde the toure of Eder.

And it chaunced as Israel dwelt in that lande: / that Ruben went & laye with Bilha his fathers concubine / & it came to Israels eare.

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The sonnes of Jacob were. xij. in nombre. The sonnes of Lea. Ruben Jacobs eldest sonne / & Simeon / Leui / Juda / Isachar / & Zabulon. The sonnes of Rachel: Joseph & Ben Jamin. The sonnes of Bilha Rahels mayde: Dan & Nephthali. The sonnes of Zilpha Leas mayde: Gad & Aser. These are the sonnes of Jacob which were borne him in Mesopotamia.

Then Jacob went vnto Isaac his father to Mamre a principall cyte / otherwise called Hebron: where Abraham & Isaac sojourned as strangers. And the dayes of Isaac were an hundred & xxx. yeres: & than fell he sefe & dyed / and was put vnto his people: beyng olde and full of dayes. And his sonnes Esau and Jacob buried him.

The. xxvi. Chapter.

These are the generations of Esau which is called Edom. Esau toke his wyues of the daughters of Canaan. Ada the daughter of Elon an Hethite / & Ahe's libama the daughter of Anan / which Ana was the sonne of Zibeon an Heuyte / And Basmath Ismaels daughter & sister of Nebaioth. And Ada bare vnto Esau / Eliphaz: and Basmath bare Reuel: And Ahe's libama bare Ieus / Jac lam and Borah. These are the sonnes of Esau which were borne him in the lande of Canaan.

And Esau toke his wyues / his sonnes and daughters and all the soules of his house: his

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goodes and all his catell and all his substance which he had gott in the land of Canaan/ and went in to a countre awaye from his brother Jacob: for their ryches was so moche/ that they coude not dwell together/ and that the land where in they were straungers/ coude not receaue the: because of their catell. Thus dwelt Esau in mounte Seir/ which Esau is called Edom.

These are the generations of Esau father of the Edomites in mounte Seir/ & these are the names of Esaus sonnes: Eliphas the sonne of Ada the wife of Esau/ and Reguel the sonne of Basmath the wife of Esau also. And the sonnes of Eliphas were. Theman/ Omar/ Zephro/ Gactham and Kenas. And thimna was concubyn to Eliphas Esaus sonne/ and bare vnto Eliphas/ Amalech. And these be the sonnes of Ada Esaus wyfe. And these are the sonnes of Reguel: Nahath/ Serah/ Samma and Nisa: these were the sonnes of Basmath Esaus wyfe. And these were the sonnes of Abalibama Esaus wyfe the daughter of Ana sonne of Zebed/ which she bare vnto Esau: Jeus/ Zealam and Korah.

These were dukes of the sonnes of Esau. The children of Eliphas the first sone of Esau were these: duke Theman/ duke Omar/ duke Zephro/ duke Kenas/ duke Korah/ duke Gactham & duke Amalech: these are y<sup>e</sup> dukes that came of Eliphas in the lande of Edom/ and these were the sonnes of Ada.

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These were the children of Reguel Esaus sonne: duke Nahath/ duke Serah/ duke Samma/ duke Nisa. These are the dukes that came of Reguel in the lande of Edom/ and these were the sonnes of Basmath Esaus wyfe.

These were the children of Abalibama Esaus wyfe: duke Jeus/ duke Zealam/ duke Korah these dukes. And of Abalibama y<sup>e</sup> daughter of Ana Esaus wyfe. These are the children of Esau/ and these are the dukes of them: which Esau is called Edom.

These are the children of Seir the Horite/ the inhabitoure of the lande: Lothan/ Sobal/ Zibeon/ Ana/ Oison/ Ezer and Oisan. These are the dukes of y<sup>e</sup> Horites the children of Seir in the lande of Edom. And the children of Lothan were: Hori and Hemam. And Lothans sister was called Thimna.

The children of Sobal were these: Alban/ Manabath/ Ebal/ Zephro & Onam. These were the children of Zibeon. Ana & ana/ this was y<sup>e</sup> Ana y<sup>e</sup> soude y<sup>e</sup> mulcs in y<sup>e</sup> wilderness/ as he fed his father Zibeons affe. The children of Ana were these. Oison and Abalibama y<sup>e</sup> daughter of Ana.

These are the children of Oison. Hemdan/ Esban/ Zethran & Ezer. The children of Ezer were these/ Bilhan/ Seavan & Aran. The children of Oisan were: Oz and Aran.

These are the dukes that came of Hori: duke Lothan/ duke Sobal/ duke Zibeon/ duke Ana

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duke Disan/duke Ezer/duke Disan. These be the dukes that came of Hory in their dukedoms in the land of Ser.

These are the kynges that reigned in the lande of Edom before there reigned any kyng amonge the childern of Israel. Bela the sonne of Beor: reigned in Edomea/and the name of his cyte was Sinhaba. And when Bela dyed/ Jobab the sonne of Serah out of Bezara/reigned in his steade. When Jobab was dead/ Gusam of the lande of Themany reigned in his steade. And after the deth of Gusam/ Gadad the sonne of Bedad which slewe the Moabites in the feld of the Moabytes/reigned in his steade/ and the name of his cyte was Azvith. When Gadad was dead/ Samla of Masfeka reigned in his steade. When Samla was dead/ Saul of the ryver Rehoboth reigned in his steade. When Saul was dead/ Baalhanan the sonne of Achbor: reigned in his steade. And after the deth of Baalhanan the sonne of Achbor/ Gadad reigned in his steade/ and the name of his cyte was Pagu. And his wyfes name Meherabeel the daughter of married the daughter of Mesaab.

These are the names of the dukes that came of Esau/ in their kynredes/ places and names. Duke Thimma/duke Alua/duke Zetheth/duke Abalibama/duke Ela/duke Pinon/duke Benas/duke Theman/duke Mibzar/duke Magdiel/duke Iram. These be the dukes of

xxxi. Chapter. So. liii.

Edomea in their habitations/ in the lande of their possessions. This Esau is the father of the Edomytes.

The. xxxii. Chapter.

**A**ND Jacob dwelt in the lande wherein his father was a stranger/ & is to saye in the lande of Canaan. And these are the generations of Jacob: when Joseph was. xxi. yere olde/ he kepte shepe with his brethren/ and the lad was with the sonnes of Bilha & of Zilpha his fathers wyues. And he brought vnto their father an euyll saynge y was of them. And Israel loued Joseph more than all his childern/ because he begat hym in his olde age/ and he made him a coote of many coloures.

When his brethren sawe that their father loued him more than all his brethren/ they hated him and coude not speke one kynde worde vnto him. Moreover Joseph dreamed a dreame and tolde it his brethren: wherefore they hated him yet the more. And he sayde vnto them heare I praye you this dreame which I have dreamed: Beholde we were makinge sheues in the felde: and loe/ my shefe arose and stode vpright/ and yourres stode rounde aboute and made obeysaunce to my shefe. Then sayde his brethren vnto him: what/ shalt thou be oure kyng or shalt thou raigne ouer us? And they hated him yet the more/ because of his dreame and of his wordes.



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And he dreamed yet another dreame & told it his brethren saynge: beholde / I haue had one dreame more: me thought the sonne and the moone and .xii. starres made obaysaunce to me. And when he had told it vnto his father and his brethren / his father rebuked him and sayde vnto him: what meanest thou this dreame which thou hast dreamed: shall I and thy mother and thy brethren come and fall on the grounde before thee? And his brethren hated him / but his father noted the saynge.

His brethren went to kepe their fathers shepe in Sichem / and Israell sayde vnto Joseph: do not thy brethren kepe in Sichem? come that I may send y<sup>e</sup> to the. And he answered here am I. And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe / and bringe me worde agayne: And sent him out of the vale of Hebron / for to go to Sichem.

And a certayne man founde him wandryng out of his waye in the felde / ad adred him what he soughte. And he answered: I seke my brethren / tell me I praye the where they kepe shepe. And the man sayde: they are departed hence / for I herde them say / let vs goo vnto Dotan. Thus went Joseph after his brethren / and founde them in Dotan.

And whē they sawe him a farr of before he came at them / they toke counsell agaynst him / for to sleie him / and sayde one to another / Beholde this dreamer cometh / come now and let

xxvij. Chapter. So. liiij.

us sleie him and cast him in to some pytt / and let vs saye that some wild beast hath deuoured him / and let vs see what his dreames wyll come to.

When Ruben herde that / he wēt aboute to ryd him out of their handes and sayde / let vs not kyll him. And Ruben sayde moreouer vnto them / shed not his bloude / but cast him in to this pytt that is in the wilderness / and laye no handes vpon him: for he wolde haue rydd him out of their handes and deliuered him to his father agayne.

And as soone as Joseph was come vnto his brethren / they strypte him out of his gay coate that was vpon him / and they toke him and cast him in to a pytt: But the pytt was emptie and had no water therein. And they sat them doune to eate brede. And as they lyst vp their eyes and looked aboute / there came a companye of Ismaelites from Gilead / and their camels lade with spicery / haultme / and myrr / and were goynge doune in to Egypte.

Then sayde Iuda to his brethren / what awayseth it that we sleie oure brother / and kepe his bloude secret? come on / let vs sell him to the Ismaelites / and let not oure handes be defyled vpon him: for he is oure brother and oure flesh. And his brethren were content. Then as the Madianites marchaunt men passed by / they drewe Joseph out of the pytt and sold him vnto the Ismaelites for .xx. peces of syluer.

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And they brought him into Egypte.

And when Ruben came agayne vnto the pytt and founde not Joseph there / he rent his clootthes and went agayne vnto his brethern saynge: the lad is not yonder / and whether shall I goe? And they toke Josephs coote ad fylled a goote / & dypped the coote in the bloud. And they sent that gay coote & caused it to be brought vnto their father and sayd: This haue we founde: se whether it be thy sonnes coote or no. And he knewe it saynge: it is my sonnes coote a wicked beast hath deuoured him / and Joseph is rent in peces. And Jacob rent his clootthes / ad put sacke clothe aboute his loynes / and sorowed for his sonne a longe season.

Than came all his sonnes ad all his daughters to comforte him. And he wold not be comforted / but sayde: I will go doune in to y grave vnto my sonne / moynge. And thus his father wepte for him. And the Madianytes solde him in Egypte vnto Putiphar a lorde of Pharaos: and his chefe marshall.

The xxxviij. Chapter.

**A**nd it fortuneth at that tyme that Judas went from his brethren & gatt him to a man called Hira of Odolam / and there he sawe the daughter of a man called Sua a Canaanyte. And he toke her ad went in vnto her. And she conceaued and bare a sonne and called his name Er. And she conceaued agayne and bare a sonne and called him

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Onan. And she conceaued the thyrde tyme & bare a sonne / whom she called Sela: & he was at Chesyb when she bare hem.

And Judas gaue Er his eldest sonne / a wife whose name was Thamar. But this Er Judas eldest sonne was wicked in the syghte of the LORde / wherefore the LORde slew him. Than sayde Judas vnto Onan: goe in to thy brothers wyfe and Marie her / and styre vp seed vnto thy brother. And when Onan perceaued that the seed shulde not be his: therefore when he went in to his brothers wyfe / he spylled it on the grounde / because he wold not geue seed vnto his brother. And the thinge which he dyd / displeased the LORde / wherefore he slew him also. Than sayde Judas to Thamar his daughter in lawe: remayne a wydow at thy fathers house / tyll Sela my sonne be growne: for he feared lest he shulde haue dyed also / as his brethren did. Thus went Thamar & dwelt in hir fathers house.

And in processe of tyme / the daughter of Sua Judas wyfe dyed. Than Judas when he had left moynge / went vnto his shepsherers to Thimnath with his frende Hira of Odolam. And one told Thamar saynge: behold / thy father in lawe goth vnto Thimnath / to sheare his shepe. And she put hyr wydows garments of from her and couered her with a cloke / and dysgyssed herself: And sat her dorene at the entrynge of Enaim which is by the hie

Chapter. xxxviii.

wayes syde to Thimnath/for: because she sawe that Sela was growne/and she was not geue unto him to wife.

When Juda sawe her/he thought it had beene an hoore/because she had couered hyr face. And turned to her vnto the waye and sayde/come I praye the/let me lye with the/for: he knewe not that it was his daughter in lawe. And she sayde what wilt thou giue me / for to lye with me? Tha sayde he/I will sende the a kydd fro the flocke. She answered/ Than geue me a pledge till thou sende it. Than sayde he / what pledge shalt I geue the? And she sayde: thy sygne/ thy neckelace/ and thy staffe that is in thy hande. And he gaue it her and lay by her/ and she was with child by him. And she gatt her vp and went and put her mantell from her/ and put on hir widewes rayment agayne.

And Judas sent the kydd by his neybere of Adullam/for to fetch out his pledge agayne from the wifes hande. But he founde her not. Than asked he the men of the same place saynge: where is the whoore that satt at Enas in the waye? And they sayde: there was no whoore here. And he came to Juda agayne saynge: I can not fynde her/ and also the men of the place sayde: that there was no whoore there. And Juda sayde: let her take it to her/ lest we be shamed: for I sente the kydd & thou couldest not fynde her.

And it came to passe that after. iij. moneth

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So. lvi.

thes/one tolde Juda saynge: Thamar thy doughter in lawe hath playd the whoore/and with playnge the whoore is become great with childe. And Juda sayde: bringe her forth and let her be brente. And when they brought her forth/ she sent to her father in lawe saynge: by the mæ vnto whome these thinges pertayne/ am I with childe. And sayd also: loke whose are this seall neckelace/ and staffe. And Juda knewe them saynge: she is more rightwys than I/ because I gaue her not to Sela my sone. But he laye with her nomore.

When tyme was come that she shulde be deliuered/ beholde there was. ij. twynnes in hyr wombe. And as she traueled/ the one put out his hande and the mydwife toke and bownde a reede threde aboute it saynge: this wyll come out fyrst. But he plucked his hande backe agayne/ and his brother came out. And she sayde: wherefore hast thou rent a rent vpon the? and called him Pharez. And after ward came out his brother that had the reede threde about his fete/ which was called Sarah.

The. xxxix. Chapter.

**I**oseph was brought vnto Egypte/ and Putiphar a lord of Pharaos: and his cheefe marshall an Egyptian / bought him of y Ismaelites which brought hi thither

Chapter. xxxix.

And the LORde was with Joseph / and he was a luckie fellowe and continued in the house of his master the Egyptian. And his master sawe that the LORde was with him and that the LORde made all that he dyd prosper in his hande: Wherefore he founde grace in his masters syghte/and serued him. And his master made him ruelar of his house/and put all that he had in his hande. And as soone as he had made him ruelar ouer his house ad ouer all that he had/the LORde blessed this Egyptians house for Josephs sake/and the blessinge of the LORde was vpon all that he had: both in the house and also in the felde. And therefore he left all that he had in Josephs hande/and looked vpon nothyng that was with him/sauie only on the bread which he ate. And Joseph was a goodly person of a well favored

And it fortunied after this/ that his masters wife cast hir eyes vpon Joseph and sayde come lye with me. But he denyed and sayde to her: Beholde/my master woteb not what he hath in the house with me/but hath commyted all that he hath to my hande. If him selfe is not greater in the house than I/ ad hath kepte nothyng fro me/but only the because thou art his wife. How than can I do this great wickednes/for to synne agaynst God? And after this maner spake she to Joseph daye by daye: but he harkened not vnto her/to slepe nere her or to be in her company.

xxxix. Chapter.

So. lvi.

And it fortunied aboute the same season / that Joseph entred in to the house/ to do his busynesse: and there was none of the household by in the house. And she caught him by the garment saynge: come slepe with me. And he left his garment in hir hande ad fled and gott him out. When she sawe that he had left his garment in hir hande /and was fled out/ she called vnto the men of the house/and tolde them saynge: See/ he hath brought in an Hebrew vnto vs to do vs shame. so: he came in to me/for to haue slept wyth me. But I cried with a lowde voyce. And when he harde/that I lyst vpon my voyce and cryed/ he left his garment with me and fled awaye and got him out.

And she layed vpon his garment by her/ vntill hir lorde came home. And she told him as cordinge to these wordes saynge. This Hebrewes seruaunte which thou hast brought vnto vs came in to me to do me shame. But as soone as I lyst vpon my voyce and cryed/ he left his garment with me and fled out. When his master herde the wordes of his wyfe which she tolde him saynge: after this maner dyd thy seruaunte to me/ he wared wrooth.

And he toke Joseph and put him in prison: euen in the place where the Fynges prisoners laye bounde. And there continued he in prison. But the LORde was with Joseph ad shewed him mercie/ and gott him fauoure in the syghte of the keeper of the prison which came

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## xl. Chapter

mytted to Iosephs hãde all the presoners that were in the prison housse. And what soeuer was done there/þ dyd he. And the keeper of the prison lokked vnto nothinge that was vnder his hande/because the LORD was with him/ & because that what soeuer he dyd/ the LORD made it come luckely to passe.

## The xl. Chapter.

**A**ND it chaunced after this / that the chefe butlar of the kynge of Egypte and his chefe baker had offended there/ vnder the kynge of Egypte. And Pharaos was angrie with them and put the in ward in his chefe marshalls house: euen in þe prison where Ioseph was bound. And the chefe marshall gaue Ioseph a charge with them/ & he serued them. And they continued a season in ward.

And they dreamed ether of them in one nyght: both the butlar and the baker of the kynge of Egypte which were bound in the prison house/ ether of them his dreame/ and eche manes dreame of a sondrie interpretation. When Ioseph came in vnto them in the morninge/ and lokked apon them: beholde / they were sadd. And he asked them saynge / wherefore loke ye so sadly to daye? They answered him / we haue dreamed a dreame / and haue no man to declare it. And Ioseph say-

## xl. Chapter

So. lviij

de vnto the. Interpretynge belongeth to God but tel me yet.

And the chefe butlar tolde his dreame to Ioseph and sayde vnto him. In my dreame me thought therestode a vyne before me / and in the vyne were .iij. braunches/ and it was as though it budded/ & her blossoms shot forth: & þ grapes there of waxed ripe. And I had Pharaos cuppe in my hande/ and toke of the grapes and wronge them in to Pharaos cuppe/ & delyuered Pharaos cuppe in to his hande.

And Ioseph sayde vnto him/ this is the interpretation of it. The .iij. braunches ar thre dayes: for within thre dayes shalt Pharaos lyft vp thine heade/ and restore the vnto thine office agayne/ and thou shalt delyuer Pharaos cuppe in to his hãde/ after the old maner/ euen as thou dydest when thou wast his butlar. But thinke on me with the/ when thou art in good case / and shewe mercie vnto me. And make mencion of me to Pharaos/ and helpe to buyng me out of this house: for I was stollen out of the lande of the Hebrewes/ & here also haue I done nothinge at all/ wherefore they shulde haue put me in to this dongeon.

When the chefe baker sawe that he had well interpretate it/ he sayde vnto Ioseph/ me thought also in my dreame/ þ I had .iij. wyfer baskets on my heade: And in the uppermost basket/ of all maner bakemeates for Pharaos.

I ij.

xli. Chapter.

And the byrdes are them out of the basket  
apon my heade

Joseph answered and sayde: this is the in-  
terpretation therof. The .iij. baskettes are .iij. dayes/  
for this daye .iij. dayes shalt Pharao take  
thy heade from the / and shalt hange the  
on a tree / and the byrdes shall eate thy flesh  
from of the.

And it came to passe the thyrde daye was  
hid was Pharaos byrth daye / that he made a  
feast onto all his seruauntes. And he lyfied  
opp the head of the chefe buttelar and of the  
chefe baker amonge his seruauntes. And res-  
tored the chefe buttelar onto his buttelarshi-  
pe agayne / and he reched the cuppe in to Phas-  
raos hande / and hanged the chefe baker: cū as  
Joseph had interpreted onto the. Norwith-  
standing the chefe buttelar remembered not Jos-  
eph / but forgat hym.

The .xli. Chapter.

**A**ND it fortunēd at .ij. yeres end / that  
Pharao dreamed / and thought that  
he stode by a ryuers syde / and that  
there came out of the ryuer .vij. goodly fyne  
and fatt fleshed / and scdd in a medowe. And  
him thought that .vij. other fyne came vp after  
them out of the ryuer euelsauored and leane  
fleshed and stode by the other upon the brynke

xli. Chapter

So. li.

of the ryuer. And the euill sauored and leane  
fleshed fyne are vp the .vij. well sauored and fatt  
fyne: and he awoke their with.

And he slepte agayne and dreamed the ses-  
cond tyme / that .vij. eares of corne grewe apon  
one stalle rancke and goodly. And that .vij.  
thyne eares blasted with the wynde / spronge  
vp after them: and that the .vij. thyne eares de-  
uoured the .vij. rancke and full carce. And  
than Pharao awaked: and se / here is his drea-  
me. When the mornyng came / his spere was  
troubled. And he sent and called for all the so-  
rersayers of Egypte and all the wyse men the-  
re of / and told them his dreame: but there was  
none of them that coude interpretate it vnto  
Pharao.

Than spake the chefe buttelar vnto Phas-  
rao saynge, I do remembre my sattere this daye.  
Pharao was angrie with his seruauntes /  
and put in warde in the chefe marshalls house  
both me and the chefe baker. And we dream-  
ed both of vs in one nyght and ech mannes  
dreame of a sondrye interpretation.

And there was with vs a yonge man / an  
Hebrue borne / seruaunte vnto the chefe mar-  
shall: And we told him / and he declared oure  
dreames to vs accordyng to ether of oure dream-  
es. And as he declared them vnto vs / even so  
it came to passe. I was restored to myne office  
agayne / and he was hanged.



xi. Chapter.

Then Pharao sent and called Joseph. And they made him haste out of prison. And he shaued him. Gelf and chaunged his rayment/ & went in to Pharao. And Pharao sayde vnto Joseph: I haue dreamed a dreame and no man can interpretate it/ but I haue herde saye of the y as soone as thou hearest a dreame / thou dost interpretate it. And Joseph answered Pharao sayinge: God shall geue Pharao an answere of peace without me.

Pharao sayde vnto Joseph: in my dreame methought I stode by a ryuers syde/ and there came out of the ryver vii. fatt fleshed ad well fauored kyne/ and fedd in the medowe. And then. vii. other kyne came vp after them/ poore and very euell fauored ad leane fleshed: so that I neuer sawe their lyke in all the lande of Egypte in euell fauordnesse. And the. vii. leane and euell fauored kyne are opp the first. vii. fatt kyne And when they had eaten them vp/ a man coude not perceaue that they had eate them: for they were still as euell fauored as they were at the begynnyng. And I awoke.

And I sawe agayne in my dreame. vii. eares sprynge out of one stalk full and good/ and. vii. other eares wytherd/ thynne and blasted with wynde / sprynge vp after them. And the thynne eares deuoured the. vii. good eares. And I haue tolde it vnto the sothe

xi. Chapter.

So. lx.

sayers/ but no man can tell me what it meaneth.

Then Joseph sayde vnto Pharao: both Pharaos dreames are one. And god doth shewe Pharao what he is aboute to do. The. vii. good kyne are. vii. yeres: & the. vii. good eares are. vii. yere also/ and is but one dreame. If they se/ the. vii. thynne and euell fauored kyne that came out after them / are. vii. yeres: and the. vii. emptie and blasted eares shalbe. vii. yeres of hunger. This is that which I sayde vnto Pharao/ that God doth shewe Pharao what he is aboute to doo.

Beholde there shall come. vii. yere of great plenteousnes through out all the lande of Egypte. And there shall aryse after them. vii. yeres of hunger. So that all the plenteousnes shalbe forgotten in the lande of Egypte. And the hunger shall consume the lande: so that the plenteousnes shall not be once asene in the land by reason of that hunger that shall come after/ so: it shalbe exceeding great And as concernyng that the dreame was dabled vnto Pharao the second tyme/ it becometh that the thyng is certainly prepared of God/ ad that God will shortly byng it to passe.

Now therfore let Pharao prouyde for: a man of vnderstonnyng and wysdome / and sett him ouer the lande of Egypte. And let

Pharao make officers ouer the lande/and take vp the fyfte parte of the land of Egypte in the vij. plenteous yeres and let them gather all the fooode of these good yeres that come/and lay vp come vnder the power of Pharo: that there may be fooode in the cities/ and there let them kepe it: that there may be fooode in stoor in the lande/agaynst the. vij. yeres of hunger which shall come in the lande of Egypte/ and that the lande perishe not thorow hunger.

And the saynge pleased Pharao and all his seruauntes. Than sayde Pharao vnto his seruauntes: where shall we synde sech a mā as this is/that hath the sperte of God in him? wherfore Pharao sayde vnto Joseph: for as moch as God hath shewed the all this/there is no man of vnderstandyng nor of wysdome lyke vnto the. Thou therefore shalt be ouer my house/and acordinge to thy worde shall all my people obey: onely in the kynges seate will I be aboue the. And he sayde vnto Joseph: beholde/ I haue sett the ouer all the lande of Egypte. And he toke off his rynge from his fynge/and put it vpon Josephs fynge/and arayed him in raymet of byssse/and put a golden cheyne aboute his necke and set him vpon the best charett that he had sawe one. And they cryed before him Abrech/and that Pharao had made him ruler ouer all the lande of Egypte.

And Pharao sayde vnto Joseph: I am Pharao/without thy will/ shall no man liffe vp e

ther his hande or fore in all the lande of Egypte. And he called Josephs name Zaphnath Paenea. And he gaue him to wyfe Asnath the doughter of Potiphara preast of On. Than went Joseph abode in the lande of Egypte. And he was. xxx. yere olde whē he stode before Pharao kyng of Egypte. And than Joseph departed from Pharao/and went thorow out all the lande of Egypte.

And in the. vij. plenteous yeres they made sheeces and gathered vp all the fode of the. vij. plenteous yeres which were in the lande of Egypte and put it in to the cities. And he put the fode of the feldes that grewe rounde aboute euery cite: even in the same. And Joseph layde vp come in stoor/lyke vnto the sande of the see in multitude out of mesure/ vntill he left nombryng: for it was without nombre.

And vnto Joseph were borne. ii. sonnes before the yeres of hunger came / which Asnath the doughter of Potiphara preast of On/ bare vnto him. And he called the name of the first sonne Manasse/for God (sayde he) hath made me forgett all my laboure & all my fathers husholde. The seconde called he Ephraim/for God (sayde he) hath caused me to growe in the lande of my trouble.

And when the. vij. yeres of plenteousnes that was in the lande of Egypte were ended/ than came the. vij. yeres of death/ acordinge as

Chapter. xlii.

Joseph had sayde. And the dertth was in all landes: but in the lade of Egipte was there yet foode. When now all the lande of Egipte began to hunger/ than cried the people to Pharaao for bread. And Pharaao sayde vnto all Egipte: goo vnto Joseph/ and what he sayth to you that doo. And when the dertth was thow row out all the lande/ Joseph opened all that was in the cities and solde vnto the Egiptians. And hunger waxed sore in the land of Egipte. And all countrees came to Egipte to Joseph for to bye come: because that the hunger was so sore in all landes.

The. xlii. Chapter.

**W**hen Jacob sawe that there was come to be solde in Egipte/ he sayde vnto his sones: why are ye negligent: beholde/ I haue heard that there is come to be solde in Egipte. Gete you thither and bye vs come fro thence/ that we maye lyue and not dye. So went Josephs ten brethren doune to bye come in Egipte/ for Ben Jamin Josephs brother wold not. Jacob sende with his other brethren: for he sayde: some myssfortune myght happen him.

And the sonnes of Israel came to bye come amonge other that came/ for there was dertth also in the lande of Canaan. And Jos

xlii. Chapter.

Jo. xlii

seph was gouerner in the londe/ and solde come to all the people of the londe. And his brethren came/ and fell flat on the grounde before him. When Joseph sawe his brethren/ he knewe them: But made straunge vnto them/ and spake roughly vnto them saynge: Whence come ye: and they sayde: out of the lande of Canaan/ to bye vitayle. Joseph knewe his brethren/ but they knewe not him.

And Joseph remembred his dreames which he dreamed of them/ and sayde vnto them: ye are spies/ and to se where the lande is weake is youre comynge. And they sayde vnto him: nay my lorde: but to bye vitayle thy seruantes are come. We are all one mans sonnes/ and meane truly/ and thy seruantes are no spies. And he sayde vnto them: nay verely/ but euen to se where the land is weake is youre comynge. And they sayde: we thy seruantes are. xii. brethren/ the sonnes of one man in the lande of Canaan. The yongest is yet with oure father/ and one no man woteth where he is.

Joseph sayde vnto them/ that is it that I sayde vnto you/ that ye are surelye spies. Here by ye shall be proued. For by the lyfe of Pharaao/ ye shall not goo hence/ vntyll youre yongest brother be come hither. Sende therfore one off you and lett him fet youre

Chapter. xliij.

brother/and ye shalbe in p[re]ason & in the meane season. And thereby shal your wordes be p[ro]ved/whether there be any truth in you: or els by the lyfe of Pharaos/ye are but spies. And he put them in ward the dayes.

And Joseph sayde vnto the the thyd daye: This doo and lyue/for I feare Gode. If ye mea[n]e no hurte/let one of youre brethren be bounde in the p[re]ason/and goo ye and brynge the necessarie foode vnto youre householdes / and brynge youre yongest brother vnto me: that your wordes maye be beleued/and that ye dye not. And they did so.

Then they sayde one to a nother: we haue verely synned agaynst oure brother/in that we sawe the anguysh of his soull when he besought us/and wolde not heare him: therefore is this troua[bl]e come apon us. Ruben answered the sayng: sayde I not vnto you that ye shulde not synne agaynst the lade: but ye wolde not heare. And now verely see/ his bloude is requyred.

They were not aware that Joseph understode them/for he spake vnto them by an interpreter. And he turned from them and wepte/ and than turned to them agayne and comened with them/and toke out Simeon from amonge the[m] and boorde him before their eyes/and comma[n]ded to fyll their sackes with corne/ and to put every mans money in his sacke/and to geue them vitayle to spende by the waye. And so it was done to them.

Chapter. xliij.

Jo. xliij.

And they laded their asses with the corne and departed thence. And as one of them opened his sacke/for to geue his asse p[ra]uender in the y[er]ne/he spied his money in his sackes mouth. And he sayde vnto his brethren: my money is restored me agayne/and is eu[n] in my sackes mouth. Then their hartes fayled them/and were astoyned and sayde one to a nother: how cometh it that God dealeth thus with us?

And they came vnto Jacob their father vnto the lande of Canaan/and tolde him all that had happened them sayng. The lord of the lande spake roughly to us/and toke us for spies to serche the countre. And we sayde vnto him: we meane truly and are no spies. We be. xliij. brethren sones of oure father/one is awaye/and the yongest is now with oure father in the lande of Canaan.

And the lord of the countre sayde vnto us: he re by shall I knowe if ye meane truly: leaue one of youre brethren here with me/and take foode necessary for youre householdes and get you a waye/and brynge youre yongest brother vnto me. And thereby shall I knowe that ye are no spies/ but meane truly: So will I deliuer your youre brother agayne/and ye shall occupie in the lande.

And as they emptied their sackes/beholde: euerymans hundell of money was in his sacke. And when both they and their father sawe the hundells of money/they were a frayde.

Chapter. xliij.

And Jacob their father sayde unto them: Me haue ye robbed of my children: Joseph is away/ and Simeon is away/ and ye will take Ben Jamin away. All these thinges fall vpon me. Ruben answered his father saynge: Slec my two sonnes/ yf I bringe him not to the agayne. Delyuer him therfore to my honde/ and I will bringe him to the agayne: And he sayde: my sonne shall not go downe with you. For his brother is dead/ and he is left alone. Moreover some mysfortune myght happen vpon him by the waye which ye goo. And so shuld ye bringe my gray head with sorowe vnto the graue.

The. xliij. Chapter.

**A**nd the dert haxed sore in the lande. And when they had eate vp that come which they brought out of the lande of Egypte/ their father sayde vnto them: goo agayne and by vs a little food. Than sayde Juda vnto him: the man dyd testifie vnto vs saynge: loke that ye see not my face excepte youre brother be with you. Therefore yf thou wilt sende our brother with vs/ we will goo and bye the food. But yf thou wilt not sende him/ we will not goo: for the man sayde vnto vs: loke that ye see not my face/ excepte youre brother be with you.

And Isracell sayde: wherefore delt ye so cruelly with me/ as to tell the man that ye had yet

Chapter. xliij.

Jo. xliij

another brother? And they sayde: The man asked vs of oure kynred saynge: is youre father yet aluer? haue ye not another brother? And we tolde him acordinge to these wordes. Nowe could we knowe that he wolde byd vs bringe oure brother downe with vs: Than sayde Juda vnto Isracell his father: Send the lad with me/ and we will ryse and goo/ that we maye lyue and not dye: both we / thou and also oure children. I will be suretie for him / and of my handes requyre him. Yf I bringe him not to the and set him before thine eyes/ than let me bere the blame for euer. For except we had made this taryng: by this we had bene there myse and come agayne.

Than their father Isracell sayde vnto the: Yf it must nedes be so now: than do thus/ take of the best frutes of the lande in youre vessels/ and bringe the man a present / a curtesie barolme/ and a curtesie of hony / spyes and myrre / dates and almondes. And take as much money more with you. And the money that was brought agayne in youre sackes/ take it agayne with you in youre handes/ peraduenture it was some ouersyghte.

Take also youre brother with you / and aryse and goo agayne to the man. And God almightie geue you mercie in the sighte of the man and send you youre other brother

Chapter. xliij.

and also Be Jamin/and I wilbe as a mā rob  
bed of his children.

Thus toke they the present and twice so much  
more money with them/and Ben Jamin. And  
rose vp/went downe to Egypte / and presented  
them selfe to Joseph. When Joseph sawe Ben  
Jamin with them / he sayde to the ruelar of his  
house: brynge these men home/and sley and ma  
ke redie: for they shall dyne with me at none.  
And the man dyd as Joseph bad/and brought  
them in to Josephs house.

When they were brought to Josephs house/  
they were afrayde ad sayde: be cause of the mo  
ney came in oure sackes mouthes at the first  
tyme/are we brought/to pyke a quarell with vs  
to laye some thynge to oure charge: to brynge  
us in bondage and oure asses also. Therfore ca  
me they to the man that was the ruelar ouer Jo  
sephs house/and comened with him at the doo  
re and sayde:

Sir/we came hither at the first tyme to bye  
foode/and as we came to an Inne and opened  
oure sackes: beholde/ euery mannes money was  
in his sacke with full weghte: But we haue  
brought it agene with us / & other money haue we  
brought also in oure handes/to bye foode/but  
we can not tell who put oure money in oure sac  
kes.

And he sayde: be of good chere / feare not:  
Youre God and the God of youre fathers hath  
put you that treasure in youre sackes/for I had

The. xliij. Chapter.

Jo. lxx.

your money. And he brought Simeon out to  
them ad led the in to Josephs house/ & gaue the  
water to washe their fete/ and gaue their asses  
prauender: And they made redie their present  
agaynst Joseph came at none/ for they herde  
saye that they shulde dyne there.

When Joseph came home/they brought the  
present in to the house to him/which they had  
in their handes/ad fell flat on the grounde be  
fore him. And he welcomed the curteously sayn  
ge: is youre father that old man which ye told  
me of/in good health? and is he yet alyue?  
they answered: thy seruaunte oure father is in  
good health/ad is yet alyue. And they bowed  
them selues and fell to the grounde.

And he lyfte vp his eyes & behelde his bro  
ther Ben Jamin his mothers sonne/ & sayde: is  
this youre youngest brother of whome ye sayde  
unto me? And sayde: God be mercifull unto  
my sonne. And Joseph made hast/for his hert  
dyd melt apon his brother) and soughte for to  
wepe/ & entred in to his chambre/ for to wepe  
there. And he wasshed his face and came out &  
refrayned himselfe/ & bad sett bread on the table

And they prepared for him by himselfe/and  
for them by them selues/and for the Egyptians  
which ate with him by them selues/ be  
cause the Egyptians may not cate bread  
with the Hebrewes / for that is an abhomy  
nacyon unto the Egyptians. And they satt  
before him: the eldest acordinge unto his  
A



xlviij. Chapter.

age/and the yongest acording vnto his youth. And the men marueled amonge them selues. And they broughte rewardes vnto them from before him: but Ben Jamino parte was syue ty mes so moch as any of theiros. And they ate and they dronke/and were dronke with him.

The xliiij. Chapter.

**A**ND he commaunded the rueler of his house saynge: fynd the mens sacces with food/as moch as they can carie/and put euery mans money in his bagge mouth/and put my syluer cuppe in the sacket mouth of the yongest and his come money also. And he dyd as Joseph had sayde. And in the morninge as soone as it was lighte/the men were let go with their asses.

And when they were out of the cytie and not yet ferre awaye/Joseph sayde vnto the ruelar of his house: vp and folowe after the men and ouerrake them/and saye vnto them: wherfore haue ye rewarded euell for good? is that not the cuppe of which my lord drynketh/and doth he not prophesie therein? ye haue euell done that ye haue done.

And he ouertoke them and sayde the same wordes vnto them. And they answered him: wherfore sayth my lord such wordes? God forbid that thy seruantes shulde doo so. Beholde/the money which we founde in oure sacket mouthes/we broughte agayne vnto the/out of the lande of Canaan: how then shulde we steale

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So. lxiij.

out of my lordes house/ether syluer or golde? with whosoeuer of thy seruantes it be founde let him dye/and let vs also be my lordes bondmen. And he sayde: Now therefore acordinge vnto youre wordes/he with whom it is founde/shalbe my seruante: but ye/shalbe harmeslesse.

And attonce euery man toke downe his sacce to the grounde/and euery man opened his sacce. And he serched/and began at the eldest & left at the yongest. And the cuppe was founde in Ben Jamins sacce. Then they rent their clothes/and laded euery man his asse and went agayne vnto the cytie. And Juda and his brethren came to Josephs house/for he was yet there/and they fell before him on the grounde. And Joseph sayde vnto the: what dede is this which ye haue done? wist ye not that such a man as I can prophesie?

Then sayde Juda: what shall we saye vnto my lord/what shall we speake or what excuse can we make? God hath founde out yre fednesse of thy seruantes. Beholde/loke we and he with whom the cuppe is founde/are thy seruantes. And he answered: God forbid that I shulde do so/the man with whom the cuppe is founde/he shalbe my seruante: but goo ye in peace vnto youre father.

Then Juda went vnto him and sayde: oh my lord/let thy seruante speake a worde in my lordes audyence/and be not wrooth with

Ally. Chapter.

thy seruaunte: for thou art euen as Pharao. My lord axed his seruaunte sainge: haue ye a father or a brother? And we answered my lord: we haue a father that is old/ and a yonge lad which he begat in his age: and the brother of the sayde lad is dead/ & he is all that is left of that mother. And his father loueth him.

Then sayde my lord vnto his seruantes byngge him vnto me/ that I maye sett myne eyes apon him. And we answered my lord: that the lad coude not goo from his father/ for if he shulde leaue his father/ he were but a deed man. Than saydest thou vnto thy seruantes: excepte youre yongest brother come with you/ loke that ye see my face no moare.

And when we came vnto thy seruaunt oure father/ we shewed him what my lord had sayde. And when oure father sayde vnto vs/ goo agayne and bye vs a litle sode: we sayd/ y we coude not goo. Nevertheless if oure yongeste brother go with vs then will we goo/ for we maye not see the mannes face/ excepte oure yongest brother be with vs. Then sayde thy seruaunt oure father vnto vs. Ye knowe that my wyfe bare me. ii. sonnes. And the one went out from me and it is sayde of a suetie that he is to me in peaces of wyld beastes/ and I sawe him not sence. If ye shall take this also awaye fro me and some my fortune happen apon him/ then shall ye byngge my gray heed with sorow vnto the grave.

xlv. Chapter

Jo. lxxij.

Now therfore when I come to thy seruaunt my father/ yf the lad be not with me: seinge that his lyfe hagerh by the laddes lyfe/ then as soone as he seeth that the lad is not come/ he will dye. So shall we thy seruantes byngge the gray heed of thy seruaunt oure father with sorow vnto the grave. For I thy seruaunt became suetie for the lad vnto my father & sayde: yf I bringe him not vnto the agayne. I will bere the blame all my life lōge. Now therfore let me thy seruaunt hyde here for y lad/ & be my lordes bondsman: & let the lad goo home with his brethern. For how can I goo vnto my father/ and the lad not with me: lest I shulde see the wretchednes that shall come on my father.

The. xlv. Chapter.

**A**ND Joseph coude no longer refrayne before all them that stode aboute him/ but commaunded that they shuld goo all out from him/ and that there shuld be no man with him/ v hyle he vntred him selfe vnto his brethern. And he wepte alowde/ so that the Egyprians and the house of Pharao herde it. And he sayde vnto his brethern: I am Joseph: doth my father yet lyue? But his brethern coude not answer him/ for they were abashed at his presence.

And Joseph sayde vnto his brethern: come nere to me/ and they came nere. And he

The. xlv. Chapter.

sayde: I am Joseph youre brother whom ye sold in to Egypte. And now be not grieved therewith / neither let it seme a cruel thinge in youre eyes / that ye sold me hither. For God dyd send me before you to saue lyfe. For this is the seconde yere of deth in the lande / and fyue moo are behynde in which there shall neither be earynge nor hers vest.

Wherefore God sent me before you to make prouision / that ye myghte continue in the earth and to saue youre lyues by a greater deliuerance. So now it was not ye that sent me hither / but God: and he hath made me father vnto Pharaos and lorde ouer all his house / and ruler in all the land of Egypte. Hast you ad good to my father and tell him / this sayeth thy sonne Joseph: God hath made me lorde ouer all Egypte. Come downe vnto me and tarye not. And thou shalt dwell in the lande of Goshen and be by me: both thou and thy children / and thy childrens children: and thy shepe / and bestes and all that thou hast. There will I make prouision for the: for there remaine yet v yeres of deth / lest thou and thy household and all that thou hast perish.

Beholde / youre eyes do se / and the eyes also of my brother Ben Jamin / that I speake to you by mouth. Therefore tell my father of all my bonoure which I haue in Egypte and of all that ye haue sene / ad make hast and bringe in

Chapter. xlv. Fo. lviij.

father hither. And he fell on his brother Ben Jamins necke and wepte / and Ben Jamin wepte on his necke. And ouer he kysed all his brethren and wepte apon them. And after that / his brethren talked with him. And when the tidynge was come vnto Pharaos house that Josephes brethren were come / he pleased Pharaos well and all his seruantes.

And Pharaos spake vnto Joseph: saye vnto thy brethren / this do ye: lade youre bestes ad get you hence. And when ye be come vnto the lande of Canaan / take youre father and youre householdes and come vnto me / and I will geue you the beste of the lande of Egypte / and ye shall eate the fatt of the lande. And commaunded also. This do ye: take charettes with you out of the lande of Egypte / for youre children and for youre wyues: and bringe youre father and come. Also / regarde not youre stuff / for the goodes of all the lande of Egypte shalbe yours.

And the children of Israell dyd euen so / And Joseph gaue them charettes at the commaundment of Pharaos / and gaue them vitayls also to spende by the waye. And he gaue vnto eche of them chaunge of rayment: but vnto Ben Jamin he gaue iij hundred peces of syluer and. v. chaunge of rayment. And vnto his father he sent after the same maner: x. asses laden with good out of Egypte / and. x. she asses laden with corne / bred and meate: to serue his

xlvi. Chapter.

father by the waye. So sent he his brethren as  
waye/and they departed. And he sayde vnto  
to them: se that ye fall not out by the waye.

And they departed from Egypte and came  
in to the land of Canaan vnto Jacob their fa-  
ther/and told him sayng. Joseph is yet a lyue  
and is gouernour ouer all the land of Egypte.  
And Jacobs hert wauered/for he beleued the  
not. And they tolde him all the wordes of Jos-  
eph which he had sayde vnto them. But when  
he sawe the charettes which Joseph had sent  
to carie him/then his spirit was reuiued. And Is-  
rael sayde. I haue ynough/yf Joseph my son  
be yet alyue: I will goo and se him/yer that  
I dye.

The xlvii. Chapter.

**I**sracel toke his iourney with all that  
he had/and came vnto Bersaba and  
offred offrynges vnto the God of his  
father Isaac. And God sayde vnto Israel in a  
vision by nyght/ and called vnto him: Jacob  
Jacob. And he answered: here am I. And he  
sayde: I am that mightie God of thy father/  
feare not to goo downe in to Egypte. For I  
will make of the there a great people. I will go  
downe with y in to Egypte/ & I will also bryn-  
ge the vp agayne/ & Joseph shall put his hand  
apon thine eyes.

And Jacob rose vp from Bersaba. And y  
sonnes of Israel caried Jacob their father/ &

xlvi. Chapter.

So. lxi.

their children and their wyues in the char-  
tes which Pharao had sent to carie him. And  
they toke their catell & the goodes which they  
had gotten in the land of Canaan/ and came  
in to Egypte: both Jacob and all his seed with  
him/ his sonnes and his sonnes sonnes with  
him: his daughters and his sonnes daughters  
and all his seed brought he with him in to E-  
gypte.

These are the names of the children of Isra-  
el which came in to Egypte/ both Jacob and  
his sonnes: Ruben Jacobs first sonne. The chil-  
dren of Ruben: Hanoch/Pallu/ Hezron and  
Charm. The children of Simcon: Zemuel/ Ja-  
min/ Obed/ Jachin/ Zohar and Saul the son  
ne of a Cananitish woman. The children of Le-  
ui: Gerson/ Kahath and Merari. The children  
of Iuda: Er/ Onan/ Sela/ Pharez and Zerah/  
but Er and Onan dyed in the lande of Ca-  
naan. The children of Pharez/ Hezron &  
Zamul. The children of Issachar: Tola/ Phuv  
Job and Semmon. The children of Zabulon:  
Serad/ Elon and Zabeel. These be the chil-  
dren of Lea which she bare vnto Jacob in Me-  
sopotamia with his daughter Dinah. All these  
soules of his sonnes and daughters make. xxx  
and. vi.

The children of Gad: Ziphion/ Haggi/ Su-  
ni/ Ezbon/ Eri/ Rodi and Arel. The children  
of Asser: Zemna/ Jesua/ Jesui/ Bria and Sec

xlvi. Chapter  
 rah their sister. And the children of Biya were  
 Heber and Malchiel. These are the children  
 of Silpha whom Laba gave to Lea his doughter.  
 And these she bare vnto Jacob in nombre  
 xvi. soules.

The children of Rahel Jacobs wife: Joseph  
 and ben Jamin. And vnto Joseph in the lode  
 of Egypte were borne: Manasses and Ephraim  
 which Asnath the doughter of Potiphara prie-  
 ast of On bare vnto him. The children of Ben  
 Jamin: Bela/Becher/Asbel/Gera/Naeman/  
 Ehi Ros/Rupim/Rupim and Ard. These are  
 the children of Rahel which were borne vnto  
 Jacob: xiiij. soules all together.

The children of Dan: Husim. The chil-  
 dren of Asephal: Zabzeel/Guni/Jezer and  
 Sillem. These are the sonnes of Bilha which  
 Laban gaue vnto Rahel his doughter/and she  
 bare these vnto Jacob/all together. viij. soules.  
 All the soules that came with Jacob into E-  
 gypte which came out of his loyns (besyde his  
 sonnes wives) were all together. lx. and. vi. soules.  
 And the sonnes of Joseph/which were bor-  
 ne him in egypte were. ii. soules: So that all  
 the soules of the house of Jacob which came  
 in to Egypte are lxx.

And he sent Juda before him vnto Joseph  
 that the waye myghte be shewed him vnto Gos-  
 san/and they came in to the lande of Gosan.  
 And Joseph made redie his charett and went  
 agaynst Israell his father vnto Gosan/and pre-

xlviij. Chapter. fol. lxx.  
 sented him selfe vnto him/and fell on his nec-  
 ke and wepte vpon his necke a goodde whyle.  
 And Israel sayd vnto Joseph: Now I am co-  
 ter to dye/in somoch I haue sene the/that thou  
 art yet alyue.

And Joseph sayde vnto his brethren and vnto  
 his fathers house: I will goo & shewe Pha-  
 rao and tell him: that my brethren and my fa-  
 thers house which were in the lade of Canaan  
 are come vnto me/and how they are shepards  
 des (for they were men of catell) and they haue  
 brought their shepe and their oxen and all that  
 they haue with them. If Pharao call you and  
 are you what youre occupation is/saye: thi ser-  
 uautes haue bene occupied aboute catell/ fro  
 oure chilthode vnto this tyme: both we and oure  
 fathers/that ye maye dwell in the lande of Gos-  
 san. For an abhominacyon vnto the Egyptians  
 are all that seade shepe.

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**A**nd Joseph wet and tolde Pharao  
 and sayde: my father and my bre-  
 thern their shepe and their beastes  
 and all that they haue/are come out of the lade  
 of Canaan and are in the lande of Gosan. And  
 Joseph toke a parte of his brethren: euen syue of  
 them/and presented them vnto Pharao. And  
 Pharao sayde vnto his brethren: what is youre  
 occupation? And they sayde vnto Pharao: sear-  
 ders of shepe are thi seruautes/both we ad als  
 so oure fathers. They sayde moreover vnto Pha-

rao: for to socome in the lande are we come/  
for thy seruantes haue no pasture for their shee-  
pe so sore is the fameshment in the lande of Ca-  
naan. Now therfore let thy seruantes dwell in  
the lande of Gosan.

And Pharao sayde vnto Joseph: thy fa-  
ther and thy brethren are come vnto the. The  
londe of Egypte is open before the: In the best  
place of the lande make both thy father and thy  
brother dwell: And even in the lond of Gos-  
san let them dwell. Moreover yf thou knowe  
any men of actiuite amonge them / make them  
ruelars ouer my catell. And Joseph brought in  
Jacob his father and sett him before Pharao  
And Jacob blessed Pharao. And Pharao as-  
ked Jacob/ howe old art thou? And Jacob sayde  
vnto Pharao: the dayes of my pilgremage are  
an hundred and xij. yeres. Few and euell haue  
the dayes of my lyfe bene/ and haue not attay-  
ned vnto the yeres of the lyfe of my fathers in  
the dayes of their pilgremages. And Jacob bles-  
sed Pharao and went out from him. And Jo-  
seph prepared dwellinges for his father and  
his brethren/ and gaue them possessions in the  
londe of Egypte/ in the best of the londe: eue in  
the lande of Ramses/ as Pharao commaun-  
ded. And Joseph made prouision for his fa-  
ther/ his brethren and all his fathers houshol-  
de/ as yonge children are fedd with bread.

There was no bread in all the londe/ for the  
derth was excedinge sore: so y<sup>e</sup> lode of Egypte  
and y<sup>e</sup> lode of Canaan/ were fameshyd by y<sup>e</sup> reason

Chapter. xliij. fo. lxxi.  
of y<sup>e</sup> derth. And Joseph brought together all y<sup>e</sup>  
money y<sup>e</sup> was founde in y<sup>e</sup> lode of Egypte and of  
Canaan/ for y<sup>e</sup> come which they boughte: & he  
layde vp the money in Pharaos housse.

When money fayled in the lode of Egypte &  
of Canaan/ all the Egyptians came vnto Jo-  
seph and sayde: geue us sustenance: wherfore  
suffrest thou vs to dye before the/ for oure mo-  
ney is spent. Then sayde Joseph: byynge youre  
catell/ and I will geue you for youre catell/ yf ye  
be without money. And they brought their ca-  
tell vnto Joseph. And he gaue them bread for  
horses and shepe/ and oxen and asses: so he fed  
them with bread for all their catell that yere.

When that yere was ended / they ca-  
me vnto him the next yere and sayde vnto  
him: we will not hyde it from my lord / howe  
that we haue nether money nor catell for my  
lorde: there is no meare left for my lord / but  
euen oure bodies and oure landes. Wherfore la-  
test thou us dye before thyne eyes/ and the lon-  
de to goo to nought? bye us and oure landes  
for bread: and let both vs and oure landes be  
bonde to Pharao. Geue vs seed/ that we may ly-  
ue/ nor dye/ & that the londe goo not to wast.

And Joseph boughte all the lande of Egyp-  
te for Pharao. For the Egyptians solde euery  
man his londe because the derth was sore ap-  
d them: and so the londe be came Pharaos. And  
he appoynted the people vnto the cities / from  
one syde of Egypte vnto the other: only the lode  
de of the Priestes bought he not. For there



Chapter. xliij.

\*The blide was an ordinaunce made by Pharaos for þe pregydes gett astes/that they shulde eate that which was an pryvileges poynted vnto them: which Pharaos had geuen fro bearyge them wherfore they solde not their londes, with their Then Joseph sayde vnto the folke: beholde brethren con I haue boughte you this daye ad yongelandes trarye to for Pharaos. Take there seed and goe sowe the Chyrtles las londre. And of the encrease/ye shall geue the fyfwe of love. re parte vnto Pharaos/and. iiii. partes shalbe you And of the re awne/for seed to sowe the feld: and for you/se prestes of and them of youre houtholdes /and for your idoll'es did re chylde/ to eate. And they answered: Thou dure copass haste saued oure lyses Let vs synde grace in the syge yotres syghte of my lordes/ and let us be Pharaos ser es leme to vantes. And Joseph made it a lawe ouer the lareepe vp by de of Egipte vnto this daye: that men must ge hile a lile a ue Pharaos the fyfte parte/excepte the londre of to copasse þe the prestes only/ which was not bond vnto greare trees Pharaos.

And Israel dwelt in Egipte: euen in the cosuntre of Goshan. And they had their possessions therein/and they grewe and multiplyed exceedingly. Moreover Jacob liued in the lande of Egipte. xviij. yeres/so: that the hole age of Jacob was an hundred and. xliij. yere.

When the tyme drew nye/that Israel must dye: he sent for his sonne Joseph and sayde vnto him: Yf I haue founde grace in thy syghte/ put thy hande vnder my thye and deale mercie with me: for I am fulky ad truly with me/that thou burie me not here/ till all in Egipte: but let me lye by my fathers/and eate

Chapter. xliij.

So. lxxij.

rie me out of Egipte/and burie me in their bus be seer boz ryall. And he answered: I will do as thou hast toes and no sayde. And he sayde: swere vnto me: ad he swa thunge grene re onto him. And than Israel bowed him onto save thea the beddes head. awne come welch.

The. xliij. Chapter.

**A**fter these deades/tydiges were broaught vnto Joseph /that his father was seke. And he toke with him his ii. sones/ Manasses and Ephraim. Then was it sayde vnto Jacob: beholde/ thy sonne Joseph commeth vnto the. And Israel toke his strenght vnto him/and satt vp on the bedd/and sayde vnto Joseph: God almighty appeared vnto me at lus in the lande of Canaan/ ad blessed me/and sayde vnto me: beholde/ I will make the growe and will multiplye the/ and will make a great nombre of people of the/and will geue this lande vnto the and vnto thy seed after þe vnto an euclastinge possession. Now therefore thy. ii. sones Manasses ad Ephraim which were borne vnto the before I came to the/ in to Egipte/ shalbe myne: euen as Ruben and Simeon shall they be vnto me. And the chylde/ which thou getest after them/ shalbe thine awne: but shalbe called with the names of their brethren in their inheritaunces.

And after I came from Mesopotamia/ Rabel dyed apon my hande in the lande of Canaan/ by the waye: when I had but a feldecs biez

de to god vnto Ephraim. And I buried her there in swaye to Ephraim which is now called Bethlehem.

And Israel behelde Josephes sonnes & sayde: what are these? And Joseph sayde vnto his father: they are my sonnes/which God hath geuen me here. And he sayde: bringe them to me/and let me blesse them. And the eyes of Israel were dymme for age/so that he coude not see. And he broughte them to him/and he kysed the and embraced them. And Israel sayde vnto Joseph: I had not thoughte to haue, sene thy face/and yet loo/God hath shewed it me and al so thy seed. And Joseph toke them awaye from his lappe/and they fell on the grounde before him.

Then toke Joseph them both: Ephraim in his ryghte hande towarde Israels left hande and Manasses in his left hande towarde Israels ryghte hande/and brought them vnto him. And Israel stretched out his ryghte hande and layde it apon Ephraims head which was the younger/and his lyft hande apon Manasses head/ crossinge his handes/for manasses was the elder. And he blessed Joseph saynge: God before whome my fathers Abraham and Isaac dyd walke/and the God which hath fedd me all my life longe vnto this daye/ And the angell which hath deliuered me fro all euyl/blesse these laddes: for they maye be called after my name/and after my father Abraham and Isaac/and that they maye growe and multiplie apō

the erth.

When Joseph sawe that his father layd his ryghte hande apon the heade of Ephraim / it displeased him. And he lifte vpp his fathers hande/to haue removed it from Ephraims head vnto Manasses head/and sayde vnto his father: Not so my father/for this is the eldest. Put thy right hande apon his head. And his father wold not/ but sayde: I knowe it well/ my sonne/ I knowe it well. He shalbe also a people and shalbe great. But of a troth his yonger brother shalbe greater than he / and his seed shall be full of people. And he blessed them saunge. At the ensample of these / the Israelites shall blesse and saye: God make the as Ephraim and as Manasses. Thus sett he Ephraim before Manasses.

And Israel sayde vnto Joseph: beholde / I dye. And god shalbe with you and bringe you agayne vnto the land of youre fathers. Moreover I geue vnto the / a porcyon of lande aboue thy brethren/which I gatt out of the handes of the Amorites with my swerde and with my bowe.

**A**nd Jacob called for his sonnes and sayde: come together/ that I maye tell you what shall happen you in the last dayes. Gather you together and heare ye sonnes of Jacob/and heken vnto Israel youre father.

xlj. Chapter

Ruben/thou art myne eldest sonne/my myghte and the begynnynge of my strength/ chesef in receauynge and chesef in power. As vnsstable as water wast thou: thou shalt therefore not be the chesef/for thou wentst vp vpon thy fathers bedd/ and than defyledst thou my couche with goynge vppon.

The brethern Simeon and Leui/weked instruments are their weapons. In to their secrettes come not my soule/and vnto their congregation be my honoure not coupled: for in their wrath they slew a man/ and in their selfewill they houghed an oxe. Cursed be their wrath for it was stronge/and their fearnes for it was cruell. I will therefore deuyde them in Jacob/ & scatter them in Israel.

Juda/ thy brethern shall prayse the/ & thine hande shall be in the necke of thine enemies/ & thy fathers children shall stoupe vnto the. Juda is a lions whelp. Fro spoyle my sonne thou art come an hye: he layde him downe and couched himselfe as a lion/ and as a lionesse. Who dare steere him vpon? The sceptre shall not departe from Juda/ nor a ruelar from betwene his legges/ vntill Silo come/ vnto whom the people shall herken. He shall bynde his sole vnto the vine/ and his asses colt vnto the vyne braunche/ and shall wash his garment in wyne and his mantell in the bloud of grapes/ his eyes are rounder than wyne/ and his teeth whiter then mylke.

xlj. Chapter.

So. lxiiij.

Zabulon shall dwell in the haue of the see and in the poite of shippes/ & shall reache vnto Sidon.

Isachar is a stronge asse/ he couched him downe betwene.ij. borders/ and sawe that rest was good and the lande that it was pleasant/ and bowed his shulder to beare/ and became a seruaunte vnto tribute.

Dan shall iudge his people/ as one of the trybes of Israel. Dan shall be a serpent in the waye/ and an adder in the path/ and bite the horse heles/ so y his ryder shall fall backward. After thy sauynge loke J A M R de.

Gad/ men of warre shall invade him. And he shall turne them to flyght.

Asser cometh fast bredd/ and he shall geue pleasures for a kynge.

Neptali is a swyft hynde/ and geueth goodly wordes.

That florishynge childe Joseph/ that flourishynge childe and goodly vnto the eye: the doughters come forth to bere ruel. The Moitra haue ennyed him and chyd with him and hated him/ and yet his bowebode fast/ & his armes and his handes were stronge/ by the handes of the myghtye God of Jacob: out of him shall come an herde in a stone in Israel. The fathers God shall helpe the/ & the almyghtie shall blesse the with blessinges from heauen aboue/ and with blessinges of the water that lieth vnder/ & with blessinges of the bestes & of the wombes

xlx. Chapter.

The blessinges of thy father were stronger: euen as the blessinges of my elders/after the desyre of the biest in the worlde/ and these blessinges shall fall on the head of Joseph/ and on the toppe of the head of him y was separat from his brethern.

Ben Jamin is a raueshynge wolfe. In the mornynge he shall deuoure his praye/ and at nyghte he shall deuoure his spoyle.

All these are the. xij. tribes of Israel/ & this is that which their father spake vnto them when he blessed them/ euery man with a severall blessing. And he charged them and sayde vnto them. I shall be put vnto my people: se that ye burye me with my fathers/ in the caue that is in the felde of Ephron the Hethite/ in the double caue that is in the felde before Mamre in the lande of Canaan. Which felde Abraham boughte of Eph: on the Hethite for a possession to burye in. There they buried Abraham and Sarah his wyfe/ there they buried Isaac & Rebecca his wyfe. And there I buried Leah: which felde & the caue that is therein/ was bought of the children of Heth.

When Jacob had commaunded all that he wold vnto his sonnes/ he plucked vp his feet aspon the bedd and dyed/ and was put vnto his people. And Joseph fell vpon his fathers face/ and wepte vpon him/ and kysed him.

l. Chapter.

So. lxxv.

The. l. Chapter.

**A**nd Joseph commaunded his seruantes that were Physicians/ to embawme his father/ and the Physicians embalmed Israel. xl. dayes longe/ so longe dath y embalminge last/ & the Egyptians beweped him. lxx. dayes.

And when the dayes of wepyng were ended/ Joseph spake vnto y house of Pharaosayinge: If I haue founde fauoure in youre eyes/ speake vnto Pharaos and tell him/ how that my father made me swere and sayde: loo/ I dye/ se that thou burye me in my graue which I haue made me in the lande of Canaan. Now therfore let me goo and burye my father/ and then will I come agayne. And Pharaos sayde: goo and burye thy father/ accordyng as he made the swere.

And Joseph went vp to burye his father/ and with him went all the seruantes of Pharaos that were the elders of his house/ and all y elders of Egypt/ and all the house of Joseph and his brethern & his fathers house: only their children & their shepe and their cattell left they behinde them in the lande of Goshen. And there went with him also Charettes and horsemenn: so that they were an exceeding great companye.

And when they came to y felde of Atad beyonde Iordane/ there they made great & excea

I. Chapter.

Dinge fore lamentaciō. And he morned for his father vij. dayes. When the enhabiters of the lande the Cananytes sawe the moonyng in þe felde of Atrad/they saide: this is a greare moonyng whiche the Egyptians make. Wherfore þe name of the place is called Abel mizraim/whiche place lyeth beyonde Jordan. And his sonnes dyd vnto him accordyng as he had commaunded them.

And his sonnes caried him in to the land of Canaan and buried him in the double caue which Abrahā had bought with the felde to be a place to burye in/of Ephron the Hethite before Mamre. And Joseph returned to Egypte agayne and his brethern/and all that went with him to burye his father/assene as he had buried him.

When Josephs brethern sawe that their father was deade/they sayde: Joseph myghte fortune to hate us and rewarde us agayne all the euell which we dyd vnto him. They dyd therfore a commaundment vnto Joseph sayng: thy father charged before his deth sayng: This wiſe say vnto Joseph/so geue I praye the the trespasce of thy brethern & their synne/for they rewarded the euell. Now therfore we praye the for geue the trespasce of the seruauntes of thy fathers God. And Joseph wepte when they spake vnto him.

And his brethern came ad fell before him and sayde: beholde we be thy seruauntes. And

I. Chapter.

So lxxvi.

Joseph sayde vnto them: feare not/for am not I vnder god: Ye thoughte euell vnto me: but God turned it vnto good to bringe to passe/as it is this daye/cuen to saue moche people a lyue feare not therfore/for I will care for you and for youre children/ and he spake kyndly vnto them.

Joseph dwelt in Egypte and his fathers house also/ad lyued an hundred & x. yere. And Joseph sawe Ephraims children/cue vnto the thyrde generation. And vnto Machir the sonne of Manasse were children borne/ & satt on Josephs knees.

And Joseph sayde vnto his brethern: I die And God will surely dyssett you and bringe you out of this lande/vnto the lande which he swa re vnto Abraham/ Isaac and Jacob. And Joseph toke an ooth of the children of Israel ad sayde: God will not fayle but dyssett you/ se therfore that ye carye my boones hence. And

so Joseph dyed/when he was an hundred and. x. yere olde.

And they embawmed him

and

put him in a chest in Egypte.

The end of the first booke of Moses.

### **A table expoundinge certey- ne wordes**

**Abrech/** tender father/ & as some will/boz  
wethē knee.

**Arcke/** a shippe made flatte as it were a chest  
or a cofer.

**Bisse/** syne whyte/whether it be silke or linen.

**Blesse/** godes blessinges are his giftes/as in  
the firste chapre he blessed them sayng: growe &  
multiplye & haue dominion &c. And in the.ii.  
chapre he blessed Noe & his sonnes & gaue the  
dominō over all beestes & authoryte to eate the  
And god blessed Abrahā with cattell & ether  
ryches. And Jacob desired Esau to receaue y  
blessinge whiche he brought him/y is the preas-  
sent & gifte. God blessed the. vii. daye/y is/ gas-  
ne it a prehemynence y men shuld rest therein  
from bodely labour & lerne to know the will of  
god & his lawes & how to wo:ke their wo:kes  
godly all the weke after. God also blesseth all  
nations in Abrahams seed/that is/he turneth  
his loue & fauoure vnto the and geueth the his  
spūte and knowledge of the true waye/ & lust  
and power to walke therein/and all for chūstes  
sake Abrahams sonne.  
Cain/so is it witen in Hebrue. Notwistōdin-  
ge whether we call him Cain or cam it maketh  
no matter/so we vnderstand the meaninge.

Euery lande hath his maner / that we call  
Then the welchmen call Euan: the douch  
hāce. Soch differēce is betwene the Ebrue/gre-  
ke and laren: and that maketh them that trans-  
late out of the ebrue wryem names from them  
that translate out of laren or greke.

**Curse/** Godes curse is the takynge awaye of his  
benefytes. As god cursed the erth and made it  
bare. So now hunger/derth/warre/ pestilens-  
ce and soch like are yet ryght curses and sig-  
nes of the wrath of God vnto the vnbeleuers:  
but vnto them that knowe Christ/they are ve-  
ry blessinges and that wholsome crosse & true  
purgatorie of oure flesh/through which all must  
go that will loue godly & be saued: as thou res-  
adest Mar. v. Blessed are they that suffre per-  
secution for rightewesnes sake. &c. And hebre-  
wes. xi. The lord chastyseth whom he loveth  
and scourgeth all the children that he receaueth.

**Eden/** pleasure

**Firmament/** the skyes

**Faith** is the belevinge of godes promesses &  
a sure trust in the goodnesse and truth of god.  
Which faith iustifieth Abrahā gene. xv. and  
was the mother of all his good wo:kes which  
he afterward did. For faith is the goodnesse of  
all wo:kes in the sight of God. Good wo:kes

are thinges of goddes comaundement wrought in faith. And to shewe at the commaundement of god to do thy neyghboure service without faith to be saved by Christ (as god promyseth vs.) is moche better the to bilde an abay of thine awne imagination / trustinge to be saved by the fayned woordes of hypocrites. As cob robbed Laban his uncle: Moses robbed the Egyptians: And Abrahā is aboute to flee and burne his awne sonne: And all are holye woordes / because they were wrought in fayth at goddes comaundement. To stele / robbe and murther are no holye woordes before worldly people: but vnto them that haue their truste in god: they are holye when god commaundeth them. What god commaundeth not getteth no reward with god. Holy woordes of mens imagination receaue their reward here / as Christ testifieth Math. vj. How be it of sayth & woordes I haue spoken abundantly in manimon. Let him that desyret more seeke there.

Grace: fauoure / 21 & 22e founde grace / that is to saye fauoure and love.

Zam and Cam all one.

Jehovah is goddes name / neither is any creature so called. And it is as moche to saye as one that is of him self and dependeth of nothinge. Moreover as oft as thou seist LORD in gres

at letters (excepte there be any erreure in the printinge) it is in hebrewe Jehovah / thou that arte o: he that is.

Marshall / in hebrewe he is called Sar tabaim / as thou woldest saye / lord of the slaughtermen. And though that Tabaim be take for cofes in many places / for the cofes did sle the beastes the selues in those dayes: yet it may be taken for them that put men to execution also. And that me thought it shuld here best signifye in as moche as he had the oversight of the kinges prison and the kinges prisoners were they neuer so great me were vnder his custodie. And therfore I call him cheffe marshall an officer as is the lefeinaunte of the toure / o: master of the marshalsey.

Slyme was their mortar. xi. Chapter / And slyme putes. xiiij. chapter: that slyme was a fattenesse that ofed out of the erth lyke vnto tarre / And thou mayst call it cement / if thou wilt.

Siloh after some is as moche to saye as sent / & after some happie / and after some it signifyeth Messias / y is to saye annoynted and that we call Christe after the greke worde. And it is a prophesie of Christ: for after y all y other tribes were in captiuite & their kyngdom destroyed / yet the tribe of Juda had a ruler of the samueloud / euen vnto the comynge of Christ.



And aboute the cominge of Christ the Romayns conquered them/and the Emperoure gaue the kyngdom of iude Juda vnto Herode which was a straunger/euen an Edomite of the genealogy of Iesau.

Testamēt here/is an appoyntemēt made betwene god and mā / and goddes promyses. And sacramēt is a signe representinge soch an appoyntement and promyses: As the raynebowe representeth the promyse made to Noe/that god wold no more drowne the worlde. And circumcision representeth the promyses of god to Abraham on the one syde/and that Abraham and his seed shuld circumsyse and cut off the lustes of their fleshe/on the other syde/to walke in the wayes of the lorde: As baptyme which is come in the roume therof now signifieth on the one syde/howe that all that repent and beleue are washed in Christes blood: And on the other syde/howe that the same must quench and drowne the lustes of the flesh/to folow the steppes of Christ.

There were tyrantes in the erth in those dayes/for the sonnes of god save the daughters of men, &c. The sonnes of god were the prophetes childerne/which (though they succeeded therefaithers) fell yet from the right waye/and thorow falschod of hypocrysie subdued the world vnder them and became tyrantes/As the success

ours of the apostles haue played with vs.

Vapor/a derymiste / as the smoke of a seithynge pott.

To walke with god is to lyve godly and to walke in his commaundementes. Enos walked with god and was no moare seene: that is/he lyved godly and dyed/ God toke him awaye: that is/god hyd his bodye/as he did Moses and Aarons : lest haplye they shuld haue made an Idoll of him/for he was a gresat preacher and an holye man.

Pharaoh / wordes of Egypte are they (as I suppose) and as moche to saye: as a man to whom secreete thinges be opened/or an expounder of secreete thinges as some interprete it.

That Joseph brought the egiptians in to soch subiection wold seme vnto some a very cruell deade: how be it it was a very equall waye. For they payde but the fiftie parte of that that grew on the grounde. And therewith were they quyt of all ductyes/both of rent/custome/tribute & toll. And the kinge therewith founde them lordes and all ministres and defended them. We now paye half so moche vnto the prestes only/beside their other craftye exactions. Then paye we rent yerely/though there growe never so little on the grounde/And yet when the kinge cal

leth paye we neuer the lesse. So that if we lo-  
ke indifferently/their condition was easie the  
oures/and but even a very indifferēt waye/ both  
for the comen people and the kyng also.  
Se therefore that thou loke not on the ensam-  
ples of the scripture with wordly eyes: lest thou  
preferre Cain before Abel/ Ismael before Isaac  
Esau before Jacob/ Ruben before Ju-  
da/ Sarah before Pharez/ Manas-  
ses before Ephraim. And es-  
pecially the worst before the  
best/ as the manner  
of the world  
beis.

Printed at Malborow in the lan-  
de of Hesse/by me Hans Luff/  
the yere of oure Lorde. M.  
CCCC. xx. the. xvij.  
dayes of Janu-  
ary.

**A PROLO**  
**GE IN TO THE SECON**  
de boke of Moſes called  
Exodus.

10 I

**O**F the preface vppō Genesis mayst thou vnderstonde how to behaue thi silf in this boke also ād i all other bokes of the scripture. Cleaue vnto the texte and playne storye and endeouere thi silf to serch out the meaninge of all that is described therein and the true sense of all maner of spcakynge of the scripture. of proverbes, similitudes ād borrowed speeches, wherof I entreated in the ende of the obedience, and beware of sottle allegories. And note euery thinge earnestly as thinges partayninge vnto thyne awne herte and soule. For as god vsed hym sylf vnto them of the old testament, euen so shall he vnto the worldes ende vse him silf vnto vs which haue receaved his holye scripture ād the testimonye of his sonne Iesus. As god doeth all thinges here for them that beleve his promyses and herken vnto his commaundmentes and with patience cleaue vnto him and walke with him: euen so shall he do for vs, yf we receaue the witness of Christ with a stronge faith and endure patiently folowinge his steppes. And on the othersyde, as they that fell from the promyses of god thorow vnbellef and from his lawe and ordinance thorow impacience of their awne lustes, were for saken of god ād so perished: euen so shall we as many as do lykewyse and as

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many as mock with the doctrine of christ and make a cloke of it to lyue fleshlye ād to folow oure lustes.

Note therto how god is founde true at the last, and how when all is past remedye ād brought into desperacion, he then fulfilleth his promyses, and that by an abiecte and a castawaye, a despised and a refused person: ye and by awaye impossible to beleue.

The cause of all captiuite of goddes people is this. The worlde ever hateth them for their fayth and trust which they haue in god: but i wayne vntill they falle frō the fayth of the promyses ād love of the lawe ād ordinance of god, and put their trust in holy deades of their awne findinge and live all to gether at their awne lust and pleasure without regard of god or respecte of their neygboure. Then god forsaketh vs and sendeth vs in to captiuite for oure dishonouringe of his name and despisinge of oure neygboure. But the world persecuteth vs for oure faith in christ only (as the pope now doeth) ād not for oure wicked livinge. For in his kīgdome thou maist quietly ād with liēce ād vnder a protectiō doo whatsoeuer abhominatiō thi herte lusteth: but god persecuteth us because we abuse his holye testament, ād because that whē we knowe the truth we folowe it not.

Note

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Note also the mightye hand of the Lorde how he playeth with his aduersaries and provoketh the and sturreth the vpp a litle and a litle, and deliuereth not his people in an houre: that both the paciēce of his electe and also the worldly witte and wilye policie of the wicked wherewith they fight agaynst god, might appeare.

Marke the longesoferinge and softe paciēce of Moses and how he loveth the people and is euer betwene the wrath of god and the and is readye to lye and dye with the and to be put out of the booke that god had writen for their sake (as Paule for his brothren Roma. ix.) and how he taketh his awne wrōges pacientlie and never avengeth him self. And make not Moses a figure of Christ with Rechabab: but an ensample vnto all princes and to all that are in authorite how to rule vnto goddes pleasure and vnto their neyghbours profette. For there is not a perfecter lyffe in this world both to the honour of god and profytte of his neyghbours nor yet a greater crosse, the to rule christenlye. And of Aaren also se that thou make no figure of christ vntill he come vnto his sacrifice, but an ensample vnto all preachers of goddes worde, that they adde nothinge vnto goddes worde or take ought therfro.

Note also how god sendeth his promisse to  
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the people and Moses consermeth it with miracles and the people beleve. But when temptation cometh they falle into vnbeleffe and few byde standinge. Where thou seest that all be not christe that wilbe so called, and that the crosse trieth the true fro the fayned: for yf the crosse were not Christ shuld haue disciples ynowe. Whereof also thou seest what an excellent gifte off god true fayth is, and impossible to be had without the sprete of god. For it is aboue all naturall power that a man in tyme of temptation when god scorgeth him shuld beleue then stedfastlye how that god loveth him and careth for him and hath prepared all good thinges for him, and that that scorginge is as earnest that god hath electe and chose him.

Note how oft Moses sturreth the vpp to beleue and to trust in god, puttinge the in remembrance alwaye in tyme of temptation of the miracles and wonders which god had wrought before tyme in their eyesight. How diligently also forbiddeth he al that might withdrawe their hartes from god: to put nought to goddes word: to take nought therfro: to do only that which is right in the sight of the Lorde: that they shuld make no maner image to knele doune before it: ye that they shuld make no altar of hewed stone for feare off images:  
to flee

to see the hethen Idolatres utterly ad to destroye their Idolles ad cutte doune their groves where they worshupped: And that they shulde not take the doughters of them vnto their sonnes, nor geue their doughters to the sonnes of them. And that whosoeuer moued any of the to worshuppe false goddes, how so euer nye of kynne he were, they must accuse him ad bryng him to deth, ye and wheresoeuer they hard of mā, womā or citeye that worshupped false goddes, they must see the ad destroye the cite for ever ad not bild it agayne. And all because they shuld worshuppe nothinge but God, nor put confidence in any thinge faue in his word Yee and how warneth he to beware of witchcraft, sorcery, inchauntment, negromantie ad all craftes of the deuill, ad of dreamers, soothsayers and of myracedoers to destroye his worde, and that they shulde suffer none such to lyue,

Thou wilt happlye saye, They tell a man the trueth. What then? God will that we care not to knowe what shall come. He will haue vs care only to kepe his commaundmētes and to commytte all chaunces vnto him. He hath promysed to care for vs and to kepe vs from all euell. All thinges are in his hande, he can remedye all thinges and wil for his truethes sake, yf we praye him. In his promyses only will he haue vs trust ad there rest ad to seeke

no farther.

How also doth he prouoke them to loue, euer rehersynge the benefites of God done to them allready and the godly promyses that were to come? And how goodly lawes of loue geueth he to helpe one another: and that a man shuld not hate his neyghboure in his harte, but loue him as him self, Leuitici. xix. And what a charge geueth he in euery place over the poore and neadye: over the straunger frendlesse ad wedowe? And when he desyareth to shew mercye, he reherseth with all, the benefites of God done to them at their neade, that they myght see a cause at the lest waye in God to shew mercye of very loue vnto their neyghbours at their neade.

Also there is no lawe so simple in apperance thorow out all the foure booke of Moses, but that there is a greateson of the makynge therof if a man serch diligently. As that a man is forbyd to seeth a kynd in hys mothers milke, moueth vs vnto compassyon and to be pytyefull, As doth also that a man shall not offer the fyre or dame and the yonge both in one daye Leuitici. xxij. For it myght seme a cruell thing in as moch as his mothers milke is as it were his bloude, wherfore god will not haue him sod therin: but will haue a man shewe curtesye

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tesye vppon the very beastes : As in another place he commaundeth that we mofell not the mouth of the oxe that treadeth oute the corne (which maner of thresshinge is vsed in hote contrees) and that because we shuld moch rather not grudge to be liberall and kynde vnto mē that do vs service. Or happye God wold haue no such wanton meate vsed among hys people. For the kynd of it self is noryshinge and the goates milke is restauretyue, and both to gether myght be to rancke and therefore forbodē or some other like cause therewas.

Of the ceremonies, sacrifices and tabernacle with all his glorie ād pompe vnderstōde, that they were not permitted only, but also commaunded of God to lead the people in the shadowes of Moses ād night of the old testamēt, vntyll the light of christ ād daye of the new testamēt were come : As children are ledde in the phantasies of youth, vntyll the discretiō of māis age become vppon them. And all was done to kepe them from idolatrye. The tabernacle was ordered to the entent they might haue a place appoynted them to do their sacrifices openly in the syght of the people ād namelye of the preastes which wayted therō: that it might be sene that they dyd all thige acordig to gods word, and not after the Idolatrye of their awne  
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imaginacion. And the costlinesse of the tabernacle ād the bewtye also pertayned therevnto, that they shuld se nothinge so bewtifull amonge the hethē, but that they shuld se more bewtifull ād wonderfull at home: because they shuld not be moued to folowe them. And in like maner the diuers facions of the sacrifices and ceremonies was to occupye their mindes that they shuld haue no lust to folow the hethē: ād the multitude of them was, that they shuld haue so moch to do in keepinge thē that thei shuld haue no leysure to ymagine other of their awne: yee and that gods word might be by in all that they dyd, that they might haue their fayth and trust in God, which he can not haue, that ether foloweth his awne inuencions, or tradicions of mēnes makynge wyth out Gods word.

Finally God hath two testaments: the old and the newe. The old testament is those temporall promyses which God made the childre of Israel of a good londe and that he wolde defende them, and of welth and prosperyte ād of temporall blessinges of whiche thou readeest ouer all the lawe of Moses, But namelye Leuitici. xxvj. And Deuteromij. xxvij. ād the avoydynge of all threateninges and curses off which thou readeest lyke wyse everye where, but specyallye in the two places aboue reherfed,  
and



and the avoydinge of all punyſhmēt ordered for the transgreſſers of the lawe.

And the old teſtamēt was bilt all to gether vppō the kepinge of the lawe and ceremonyes and was the reward of kepinge of the in this liſſe only, and reached no further then this liſſe and this world, as thou readest leui. xviij. a mā that doth them ſhall live there in which teſtēte Paule reherſeth Rom. x. and Gala. iij. That is, he that kepe th them ſhall haue this liſſe glorious accordinge to all the promiſes and bleſſinges of the lawe, and ſhall avoyde both all temporall puniſhment of the lawe, with al the threateninges and curſinges alſo. For nether the lawe, euen of the .x. cōmaundmentes nor yet the ceremonies iuſtified in the herte before god, or purified vnto the life to come. In ſomuch that Moſes at his deeth cūen. xl. yere after the lawe and ceremonyes were geuen complayneth ſayenge: God hath not geuen you an hart to vnderſtonde, nor eyes to ſe, nor eares to heare vnto this daye. As who ſhuld ſaye, god hath geuen you ceremonies, but ye know not the vſe of them, and hath geuē you a lawe, but hath not wryten it in youre hartes.

Wherefore ſerveth the lawe then, yf it geue vs no power to do the lawe? Paule answereth the, that it was geuen to vtter ſynne onely and to make

to make it appere. As a corofye is layde vnto an old ſore, not to heale it, but to ſtere it vp and to make the diſeaſe a lyve, that a mā might feele in what iooperdye he is and how nye deeth and not aware, and to make awaye vnto the healinge playſter. Euē ſo ſayth Paule Gala. iij. The lawe was geuen becauſe of transgreſſiō (that is, to make the ſynne alyve that it might be felt and ſene) vntill the ſeed came vnto whom it was promiſed: that is to ſaie, vntill the childern of fayth came, or vntill Chriſt that ſeed in whom god promiſed Abraham that all nations of the worlde ſhuld be bleſſed, came. That is, the lawe was geuē to vtter ſynne, deeth damnatiō and curſe, and to dryve vnto Chriſt in whom for geueneſſe, life, iuſtifyinge and bleſſinges were promiſed, that we might ſe ſo greate love of god to vs ward in chriſt, that we hēceforth overcome with kindeſſe might love againe and of love kepe the cōmaundmētes. So now he that goeth aboute to quiette his cōſciēce and to iuſtifie him ſelf with the lawe, doth but heale his woundes with ſreatiche coreſyes. And he that goeth aboute to purchaſe grace with ceremonies, doth but ſucke the alepope to quēch his thirſt, in as much as the ceremonies were not geuē to iuſtifie the herte, but to ſignifie the iuſtifyinge: and forgeueneſſe that is in chriſtes bloude

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Of the ceremonies that they iustifie not, thou readest. E. brues. x. It is impossible that synne shuld be done away with the bloud of oxen and gootes. And of the lawe thou readest. Gala. iij. Yf there had bene a lawe geuen that coude haue quykened or geuen liffe, then had righteousness or iustifyinge come by the lawe in dede. Now the lawe not only quykeneeth not the herte, but also woundeth it with conscience of synne and ministreth deeth and damnacion vnto her: ij. Corin. iij. so that she must needs dye and be damned excepte she finde other remedy, so farre it is of that she is iustified or holpe by the lawe.

The newe testament is those euerlastinge promyses which are made vs in christ the Lord thorow out all the scripture. And that testament is bylt on faith and not on workes. For it is not sayde of that testament he that worketh shall lyue: But he that beleueth shall lyue, as thou readest. Ioan. iij. God so loued the worlde that he gaue his only begore sonne that none which beleue in him shuld perish but haue euerlastinge lyfe.

And when this testament is preached and beleued, the sprete entreth the hart and quykeneeth it, and geueth her lyfe and iustifieth her. The sprete also maketh the lawe a lyuely thing in the

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in the herte, so that a man bringeth forth good workes of his awne acord without compulsion of the lawe, without feare of threateninges or cursinges: yee and with out all maner respecte or loue vnto any temporal pleasure, But of the very power of the sprete receaved thorow faith, As thou readest. Ioan. i. He gaue them power to be the sonnes of God in that they beleued on his name. And of that power they worke: so that he which hath the sprete of christ is now no moare a childe: he nether learneth or worketh now any longer for payne of the rodde or for feare of boogges or pleasure of appetites, But doth althinges of his awne courage As christ sayeth. Ioan. vij. He that beleueth on me shall haue riuers of lyuinge water flowinge out of his belye. That is, All good workes and all giftes of grace springe out of him naturallye and by their awne accorde. Thou readest not to wrest good workes out of him as a man would wringe yercuice out of crabbes: Nay thei flow naturally out of him as springes out off hilles or rockes.

The newe testament was euer, euē from the beginning of the world. For there were alwaye promyses of Christ to come by faith in whiche promyses the electe were then iustified inwardly

inwardly before God, as outwardly before the world by keepyng of the lawe and ceremonies.

And in conclusyon as thou seyst blessinges or cursynges folow the keepyng or breakyng of the lawe of Moses: euē so naturally do blessinges or cursynges folow the breakyng or keepyng of the lawe of nature, out of which spryng all oure temporall lawes. So that whē the people kepe the temporall lawes of their lond temporall prosperite and all maner of soch temporall blessinge as thou readest of in Moses doo accompanye them and fall vppon them. And contraryewyse when they synne vnpunished, and whē the rulers haue no respecte vnto naturall equitye or honestye, thē God sendeth his curses amonge thē, as hungre, deth, moret banyng, pestilēce, warre, oppressyon with straunge and wonderfull diseases and newekyndes of misfortune and euell lucke,

Yf any mā axe me, seyng that faith iustificth me why I worke? I answer loue cōpelleth me. For as lōge as my soule fealeth what loue god hath shewed me in Christe, I can not but loue god agayne and his will and cōmaūdmētes and of loue worke them, nor cā they seme hard vnto me. I thinke not my self better for my workyng, nor seke heuē nor an hyer place in heuē because of it. For a christē worketh to make his

ke his weake brother perfecter, and not to seke an hier place in heuē. I cōpare not my self vnto him that worketh not. No, he that worketh not to daye shall haue grace to turne and to worke tomorrow, and in the meane ceason I pytye hym and praye for him. Yf I had wrought the wil of god these thousande yeres, and another had wrought the will of the deuell as long and this daye turne and be as well willynge to suffre wyth Christ as I, he hath this daye ouertaken me and is as farre come as I, and shall haue as moche reward as I. And I enuye him not, but reioyce most of all as of loste treasure founde. For yf I be of god, I haue this thousand yere sofred to wyne him for to come and prayse the name of God with me: this M. yeres I haue prayed sorrowed, longed, syghed and sought for that which I haue this daye founde, and therefore reioyse with all my myght and prayse God for his grace and mercy.

**A** Lbe, a longe garment of white linnen.  
Arcke, a cofer or cheste as oure shrynes saue it was flatte, and the sample of oure shrynes was taken thereof.

Boothe, an housse made of bowes.  
Brestslappe or brestflappe, is soche a flappe as thou seist in the brest of a cope.  
Consecrate, to apoynte a thinge to holy vses.  
Dedicate, purific or sanctific.

**E**phod, is a garment somewhat like an amice, saue the armes came thorow ad it was gird to. Geeras, in wedyght as it were an englysh halff-penye or somewhat more.

**H**eeoffringe because they were hoven vp before the Lorde.

**H**ouse, he made the houses: that is, he made a kynred or a multitude of people to springe out of them: as we saye the house of Dauid for the kinred of Dauid.

**P**eaceoffringe: offeringe of thakesgeuige of deuotiō, ad not for cōsciēce of sinne ad trespase.

**P**olute, defyle. **R**econcyle, to make at one and to bringe in grace or fauoure.

**S**anctifie to clese ad purifie, to apointe a thinge vnto holie vses and to seperate frō vnclene ad vnholye vses.

**S**anctuarie, a place halowed and dedicate vnto god.

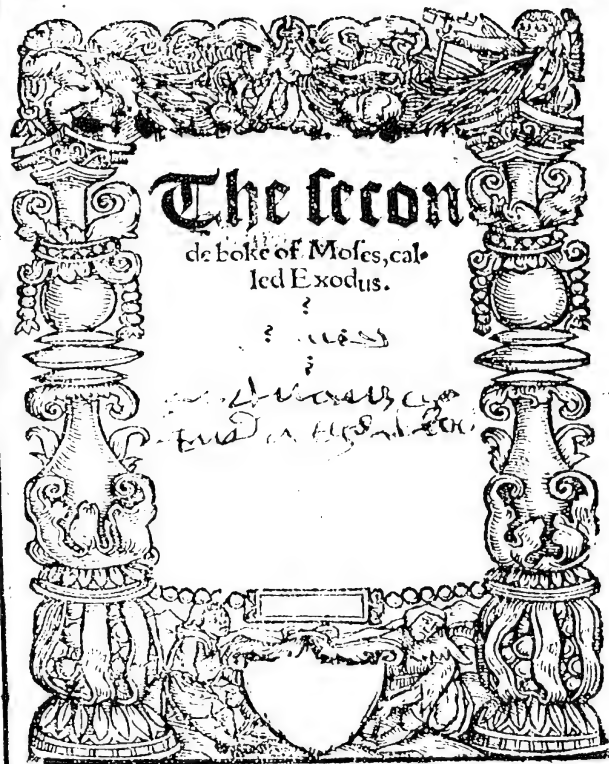
**T**abernacle, an house made tentwise, or as a pauilion.

**T**unicle, moch like the vppermost garmēt of the deake.

**W**aueoffringe, because they were waue in the preastes hādes to diuers quarters.

**W**orshuppe: by worshuppinge whether it be in the old testamēt or the newe, vnderstōd the bowenge of a mans self vppon the grounde:

As wece oftymes as we knele in oure prayers bowe oure selues ad lye on oure armes ad handes with oure face to the grounde.



¶ The seconde booke of Moses  
called Exodus.

¶ The first Chapter.



These are the names of the children of Israel, which came to Egypte with Iacob / euery man with his houlsholde: Rubē, Simcon, Leui, Iuda, Isachar, Zabulon, Benjamin, Dan, Neptali, Gad and Aser. All the soules that came out of the loynes of Iacob, were. lxx. and Ioseph was in Egypte all redie. when Ioseph was dead and all his brethern and all that generation: the children of Israel grewe, encreased, multiplied and waxed enceedinge myghtie: so that the londe was full of them.

Then there rose vp a new kynge in Egypte which knewe not Ioseph. And he sayde vnto his folke: beholde the people of the childre of Israel are moo and mightier than we. Come on, let vs playe wisely with them: lest they multiply, and then (yf there chaunce any warre) they ioyne them selues vnto oure enemies and fyghte agcynst vs, and so gete them out of the lande.

A. ij. And

### I. Chaptre.

And he sette taskmasters ouer them, to kepe them vnder with burthens. And they bylde vnto Pharao treasure cities: Phiton and Ramesses. But the more they vexed the, the moare they multiplied and grewe: so that they abhorred the childre of Israel. And the Egyprians helde the childern of Israel in bondage without mercie, and made their lyues bitter vnto them with cruell labour in claye and bricke, and all maner worke in the felde, and in all maner of service, which they caused the to worke cruelly.

And the kynge of Egypte sayde vnto the mydwiues of the Ebrues women, of which the ones name was Ziphra and the other, Puam: he ye mydwiue the women of the Ebrues and se in the byrth tyme that it is a boye, kyll it. But yf it be a mayde, let it lyue. Notwithstonding the mydwiues feared God, and dyd not as the kynge of Egypte commaunded them: but saued the menchildern.

The kynge of Egypte called for the mydwiues and sayde vnto the: why haue ye delt on this maner and haue saued the menchildern? And the mydwiues answered Pharao, that the Ebrues women were not as the women of Egypte: but were sturdie women, and were deuoted yf the mydwiues came at them. And God therefore delt well with the mydwiues.

And

### Chaptre. II. Fo. III

And the people multiplied and waxed very mightie. And because the mydwiues feared God, he made them houses.

Then Pharao charged all his peple saying All the menchildern that are borne, cast in to the ryuer and save the maydchildern a lyue.

#### The seconde Chapter.

And there wet a man of the house of Leui and toke a daughter of Leui. And the wife conceaued and bare a sonne. And when she sawe that it was a propre childe, she hyd him thre monethes longe. And when she coude no longer hyde him, she toke a basket of bulrushes and daubed it with slyme and pytche, and layde the childe therein, and put it in the flagges by the riuers brynke. And his sister stode a ferre of, to wete what wold come of it.

And the daughter of Pharao came doune to the riuer to washe her selfe, and hir maydens walked a longe by the riuers syde. And when she sawe the basket amonge the flagges, she sent one of hir maydes and caused it to be fet. And when she had opened it she sawe the childe, and behold, the babe wepte. And she had compassiō on it and sayde: it is one of the Ebrues childern.

Then sayde his sister vnto Pharaos daughter: shall I goo and call vnto the a nurse of the Ebrues women, to nurse the the childe?

And

## II. Chaptre

And the mayde ranne and called the childe's mother. The Pharaos daughter saide vnto her Take this childe awaye and nurse it for me, and I will rewarde the for thi labour. And the woman toke the childe and nursed it vp.

And whē the childe was growne, she brought it vnto Pharaos daughter, and it was made hir sonne, and she called it Moses, because (sayde she) I toke him out of the water.

And it happened in these dayes when Moses was waxte great, that he went out vnto his brethern and looked on their burthens, and spied an Egyptian smytynge one of his brethern an Ebrue. And he looked round aboute: and when he sawe that there was no man by, he slewe the Egyptian and hyd hi in the sonde. And he went out another daye: and beholde, two Ebrues stroue to gether. And he sayde vnto him that dyd the wronge: wherfore smyttest thou thine neyghboure? And he answered: who hath made the a ruler or iudge ouer vs? intendest thou to kill me, as thou killedst the Egyptian? Then Moses feared and sayde: of a suertie the thinge is knowne. And Pharao heard of it and went aboute to slewe Moses: but he fled from Pharao and dwelt in the lāde of Madian, and he satt doune by a welles syde.

The preast of Madian had viij. daughters which

## II. Chaptre. Fo. III.

which came and drew water and fylled the troughes, for to water their fathers shepe. And the shepardes came and drove them awaye: But Moses stode vp and helped them and watered their shepe. And when they came to Raguel their father, he sayde: how happeneth it that ye are come so soone to daye? And they answered: there was an Egyptian that deliuered vs from the shepardes, and also drew vs water & watered the shepe. And he sayde vnto his daughters: where is he? why haue ye left the man? Goo call him that he maye eate bread.

And Moses was content to dwell with the man. And he gaue Moses Zipora his daughter which bare a sonne, and he called him Gerson: for he sayde. I haue bene a straunger in a straunge lande. And she bare yet another sonne, whom he called Eliezer sayng: the God of my father is myne helper, and hath rid me out of the handes of Pharao.

And it chaunced in proceffe of tyme, that the kinge of Egypte dyed, and the children of Israel syghed by the reason of labour and cryed. And their complaynt came vp vnto God from the labour. And God remembred his promise with Abraham, Isaac and Iacob. And God looked vpon the children of Israel and knewe them.



¶ The thyrde Chapter.

**M**oses kepte the shepe of Iethro his fa-  
ther in law preast of Madian, and he  
droue the flocke to the backsyde of the deser-  
te, and came to the mountayne of God, Horeb.  
And the angell of the Lorde appeared vnto hi  
in a flame of fyre out of a bush. And he percei-  
ued that the bush burned with fyre and con-  
sumed not. Than Moses sayde: I will goo hē-  
ce and see this grete syghte, howe it cometh  
that the bush burneth not. And whē the Lor-  
de sawe that he came for to see, he called vnto  
him out of the bush and sayde: Moses Moses  
And he answered: here am I. And he sayde: co-  
me not hither, but put thy shooes off thi fete:  
for the place whercon thou stondest is holy  
grounde. And he sayde: I am the God of thy  
father, the God of Abraham, the God of Isa-  
ac and the God of Iacob. And Moses hyd his  
face, for he was a frayde to lōke vpon God.

Than the Lorde sayde: I haue surely sene  
the trouble of my people which are in Egipte  
and haue herde their crye which they haue of  
their taskmasters. For I knowe their sorowe  
and am come downe to delyuer them out of  
the handes of the Egiptians, and to brynge the  
out of that londe vnto a good londe and a lar-  
ge and

III. Chaptre.

ge, and vnto a londe that floweth with mylke  
and hony: euen vnto the place of the Canaan-  
ites, Hethites, Amorites, Pherezites, Heuities,  
and of the Iebusites.

Now therfore beholde, the complaynt of  
the children of Israel is come vnto me and I  
haue also sene the oppreßion, wherwith the  
Egiptians oppresse them. But come, I will  
sende the vnto Pharaο, that thou mayst bryn-  
ge my people the childern of Israel out of E-  
gipte.

And Moses sayde vnto God: what am I  
to goo to Pharaο and to brynge the children  
of Israell out of Egipte? And he sayde: I wilbe  
with the. And this shalbe a token vnto the that  
I haue sent the: after that thou hast broughte  
the people out of Egipte, ye shall serue God  
vpon this mountayne.

Than sayde Moses vnto God: when I co-  
me vnto the childern of Israell and saye vnto  
them, the God of youre fathers hath sent me  
vnto you, and they saye vnto me, what ys his na-  
me, what answere shall I geue them? Then say-  
de God vnto Moses: I wilbe what I wilbe: and  
he sayde, this shalt thou saye vnto the children  
of Israel: I wilbe dyd send me to you.

And God spake further vnto Moses: thus  
shalt thou saye vnto the children of Israell:  
the Lor

Of this vvor-  
rd, I wilbe,  
cometh the na-  
me of God Ie-  
hovah vvhich  
ch vve inter-  
prete, Lorde,  
and is as much  
to saye as I  
that am...

### III. Chaptre

the Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sent me vnto you: this is my name for euer, and this is my memoriall thorow out all generacyons. Goo therefore and gather the elders of Israel to gether and saye vnto them: the Lorde God of youre fathers, the God of Abraham, the God of Isaac and the God of Iacob, appeared vnto me and sayde: I haue bene and sene both you and that whiche is done to you in Egipte. And I haue sayde it, that I will bringe you out of the tribulaciō of Egipte vnto the londe of the Canaanites, Hethites, Amorites, Pherezites, Heuites and Iebusites: euen a londe that floweth wyth mylke and hony.

Yfit come to passe that they heare thy voyce, then goo, both thou and the elders of Israel vnto the kinge of Egipte and saye vnto him: The Lord God of the Ebrues hath mett with vs: Let vs goo therefore. iij. dayes iourney in to the wilderness, that we maye sacrifice vnto the Lorde oure God. Notwithstandinge I am sure that the kinge of Egipte will not lett you goo, excepte it be with a mightie hande: ye and I will therefore stretche out myne honde, and smyte Egipte with all my wōders which I will dotherin. And after that he will let you goo.

And I will gett this people fauoure in the sighte

### III. Chaptre.

Ex. VI.

sighte of the Egiptians: so that when ye goo, ye shall not goo emptie: but euery wife shall borrow of hir neyghbouresse and of her that sogeth in hir house, iewels of syluer and of gold and rayment. And ye shall put them on youre sonnes and doughters, and shall robbe the Egiptians.

### ¶ The. iij. Chaptre.

**M**oses answered and sayde: Se, they will not beleue me nor herke vnto my voyce: but will saye, the Lorde hath not appeared vnto the. Then the Lorde saide vnto him: what is that in thine hande? and he sayde, a rodd. And he sayde, cast it on the grounde, and it turned vnto a serpent. And Moses ran awaye from it. And the Lorde sayde vnto Moses: put forth thine hande and take it by the tayle. And he put forth his hande and caught it, and it became a rodd agayne in his hand, that they may beleue that the Lorde God of their fathers, the God of Abraham, the God of Isaac and the God of Iacob hath appeared vnto the.

And the Lorde sayde further more vnto him: thrust thine hande in to thy bosome. And he thrust his hande in to his bosome and toke it out. And beholde, his hand was leporous euen as snowe. And he saide: put thine hande in to thy

### IIII. Chaptre.

to thy bosome agayne. And he put his hande in to his bosome agayne, and plucked it out of his bosome, and beholde, it was turned agayn as his other flesh. Yf they will not beleue the nether heare the voyce of the first token: yet will they beleue the voyce of the seconde tokē. But and yf they will not beleue the two signes nether herken vnto thy voyce, then take of the water of the riuer and poure it vpon the drye lond. And the water which thou takest out of the riuer shall turne to bloude vpon the drie lond.

And Moses sayde vnto the Lorde: oh my Lorde. I am not eloquēt, no not in tymes past and namely sence thou hast spoken vnto thy scruaunte: but I am slowe mouthed and slowe tongued. And the Lorde sayde vnto hī: who hath made mā's mouth, or who hath made the domme or the deaff, the seynge or the blynde? haue not I the Lorde? Go therfore and I wil be with thy mouth and teach the what thou shalt saye.

And he sayde: oh my Lorde, send I pray the whome thou wilt. And the Lorde was angrie with Moses and sayde: I knowe Aarō thy brother the leuite that he can speake. And morouer behold, he cometh out agaynst the, and whē he seyth the, he wil be glad ī his hert. And thou shalt

### IIII. Chaptre. Fo. VII

shalt speake vnto hī and put the wordes in his mouth, and I wil be with thy mouth and with his mouth, and will teach you what ye shal do. And he shall be thy spokesmā vnto the people: he shall be thy mouth and thou shalt be his God, and take this rodd in thy hāde, wherewith thou shalt do myracles.

And Moses went and returned to Iethro his father in lawe agayne and seyde vnto hī: let me goo (I praye the) and turne agayne vnto my brethren which are in Egipte, that I may se whether they be yet alyue. And Iethro sayde to Moses: goo in peace. And the Lorde sayde vnto Moses in Madiā: returne agayne in to Egipte for they are dead which wēt aboute to kyll the. And Moses toke his wife and his sonnes and put them on an asse, and went agayne to Egipte, and toke the rodd of God in his hande.

And the Lorde sayde vnto Moses: when thou art come in to Egipte agayne, se that thou doo all the wondres before Pharao which I haue put in thy hande: but I will harden his herte, so that he shall not let the people goo. And tell Pharao, thus sayth the Lorde: Israel is mine eldest sonne, and therefore sayth vnto the: let my sonne goo, that he may serue me. Yf thou wilt not let hī goo: beholde, I will slee thine el-

V. Chaptre.

ne eldest sonne.

And it chaunced by the waye in the ynnre, that the Lorde mett him and wolde haue kylled him. Then Zepora toke a sienne and circumcised hyr sonne and fell at hys fette, and sayde: a bloudy husband art thou vnto me. And he lett him goo. She sayde a bloudy husbonde, because of the circumcision.

Then sayde the Lorde vnto Aaron: go mete Moses in the wildernesse. And he went and mett him in the mounte of God and kissed him. And Moses told Aaron all the wordes of the Lorde which he had sent by him, and all the tokens which he had charged him with all. So went Moses and Aaron and gathered all the elders of the children of Israel. And Aaron told all the wordes which the Lorde had spokē vnto Moses, and dyd the myracles in the syght of the people, and the people beleued. And whē they herde that the Lorde had visited the children of Israel and had looked vpon their tribulation, they bowed them selues and worshipped

¶ The.v. Chapter.

**T**hen Moses and Aaron went and told Pharaoh, thus sayth the Lorde God of Israel. Let my people goo, that they may kepe holie  
claye

V. Chaptre.

Fe. VIII.

daye vnto me in the wildernesse. And Pharaoh answered: what felowe is the Lorde, that I shulde heare his voyce for to let Israel goo? I knowe not the Lorde, nether will let Israel goo.

And they sayde: the God of the Ebrues hath mett with vs: let vs goo (we praye the) iij. dayes iourney in to the deserte, that we maye sacrifice vnto the Lorde oure God: lest he smyte vs ether with pestilence or with swerde. Then sayde the kinge of Egypte vnto them: wherfore do ye, Moses and Aaron, let the people fro their worke, gett you vnto youre labour. And Pharaoh sayde further more: beholde, there is moch people in the londe, and ye make them playe and let their worke stonde.

And Pharaoh commaunded the same daye vnto the taskem asters ouer the people and vnto the officers saynge: se that ye geue the people no moare strawe to make brycke with all as ye dyd in tyme passed: let them goo and gather them strawe them selues, and the nombre of bricke which they were wont to make in tyme passed, laye vnto their charges also, and minyssh nothinge therof. For they be ydill and therfore crye saynge: let vs goo and do sacrifice vnto oure God. They must haue more worke layed vpon them, that they maye labour thereyn, and than will they not turne them selues to fall  
se wordes

V. Chapter.

se wordes.

Then went the taskemasters of the people and the officers out and tolde the people sayng: thus sayeth Pharaos: I will geue you no more strawe, but goo youre selues and gather you strawe where ye can fynde it, yet shall none of youre labour be minyshed. Then the people scattered abroad thorow out all the lande of Egypte for to gather them stubyll to be in stead of strawe.

And the taskemasters hastied the forward sayng: fulfill youre werke daye by daye, euē as when strawe was geuen you. And the officers of the childern of Israel which Pharaos taskemasters had sett ouer them, were beaten. And it was sayde vnto them: wherfore haue ye not fulfilled youre task in makinge brycke, both yester daye and to daye, as well as in tymes past.

Then went the officers of the childern of Israel and complayned vnto Pharaos sayng: wherfore dealest thou thus with thy seruauntes? there is no strawe geuen vnto thy seruauntes, and yet they saye vnto vs: make brycke. And loe, thy seruauntes are beaten, and thy people is foule intreated. And he answered: ydill are ye ydill and therfore ye saye: let vs goo and do sacrifice vnto the Lorde. Geo therfore and worke, for there

VI. Chapter.

Fo. IX.

there shall no strawe be geuen you, and yet see that ye delyuer the hole tale of brycke.

when the officers of the childern of Israel sawe them sille in shrode case (in that he sayde ye shall minysh nothinge of youre dalye makinge of brycke) than they mett Moses and Aarō standinge in there waye as they came out frō Pharaos, and sayde vnto them: The Lorde loke vnto you and iudge, for ye haue made the sauoure of vs stincke in the sighte of Pharaos and of his seruauntes, and haue put a swerde in to their handes to slee vs.

Moses returned vnto the Lorde and sayde: Lorde wherfore dealest thou cruelly with this people: and wherfore hast thou sent me? For sence I came to Pharaos to speke in thy name, he hath fared foull with this folke, and yet thou hast not delyuered thy people at all. Then the Lorde sayde vnto Moses: Now shalt thou see what I will doo vnto Pharaos, for with a myghtie hande shall he let them goo, and with a myghtie hande shall he dryue them out of his lande.

The. vi. Chapter

And God spake vnto Moses sayng vnto him: I am the Lorde, and I appeared vnto Abraham, Isaac and Iacob an allmightie God: but in my name Ichouah was I not knowne.

Bi we vn

# VI. haptre.

wne vnto them. Moreouer I made an appoyntment with them to geue them the londe of Canaan: the londe of their pilgrimage wherin they were straungers. And I haue also herde the gromyng of the childern of Israel, because the Egyptians kepe them in bondage, and haue remembered my promysse

A pmyse or  
a testamēt

wherfore saye vnto the childern of Israel: I am the Lorde, and will brynge you out from vnder the burdens of the Egyptians, and wyll rydd you out of their bondage, and wyll deliuer you wyth a stretched out arme and wyth great iudgementes. And I wil take you for my people and wil be to you a God. And ye shall knowe that I am the Lorde youre God which bringe you out from vnder the burthens of the Egyptians. And I wyll brynge you vnto the londe ouer the which I dyd lyfte vpp my hande to geue it vnto Abraham, Isaac and Iacob, and will geue it vnto you for a possession: euē I the Lorde. And Moses tolde the children of Israel euē so: But they harkened not vnto Moses for anguyshe of sprete and for cruell bondage.

Temptacyon  
with faith.

And the Lorde spake vnto Moses saynge Goo and bydd Pharaō kyng of Egypte, that he let the childern of Israel goo out of his londe. And Moses spake before the Lorde saynge:

# VI. Chapter.

Fo. X

ynge: beholde, the childern of Israell herken not vnto me, how than shall Pharaō heare me: seynge that I haue vncircumcised lippes. And the Lorde spake vnto Moses and Aaron and gaue them a charge vnto the childern of Israel and vnto Pharaō kyng of Egypte: to brynge the childern of Israel out of the londe of Egypte.

These be the heedes of their fathers houses. The children of Ruben the eldest sonne of Israel are these: Hanoh, Pallu, Hezron, Charai, these be the householders of Ruben. The childern of Symeon are these: Gemuel, Iamin, Ohad, Iachin, Zohar, and Saul the sonne of a Cananytish wife: these are the kynredde of Symeon

These are the names of the childern of Leui in their generations: Gerson, Kahath and Merari. And Leui lyued an hundred and xxxvij. yere. The sonnes of Gerson: Libni and Semci in their kinredde. The childern of Kahath: Amram, Isear, Hebron and Vsel. And Kahath lyued an hundred and xxxiiij. yere. The children of Merari are these: Mahely and Musi: these are the kynredde of Leui in their generations.

And Amram toke Iochebed his nece to wyfe which bare him Aaron and Moses. And Amram lyued an hundred and xxxvij. yere.

B ij The

VII. Chaptre.

The children of Iezear : Korah, Nepheg and Sichri. The children of Vfiel : Misael, Elzaphan and Sithri.

And Aaron toke Elizaba daughter of Aminadab ad sister of Nahafon, to wife: which bare him Nadab, Abihu, Eleazar and Ithamar. The children of Korah: Assir, Elkana ad Abiaffaph: these are the kynreddes of the Korahites. And Eleazar Aarons sonnetoke him one of the daughters of Putuel to wife: which bare him Pinchas: these be the principall fathers of the Leuites in their kynreddes.

These are that Aaron and Moses to whom the Lorde sayde: carie the children of Israel out of the lond of Egipte, with their armyes. These are that Moses and Aaron whiche spake to Pharaokynge of Egipte, that they myghte bryge the children of Israel out of Egipte. And in the daye whē the Lorde spake vnto Moses in the lond of Egipte, he spake vnto him saynge, I am the Lorde, se that thou speake vnto Pharao the kinge of Egipte all that I saye vnto the. And Moses answered before the Lorde: I am of vncircumcised lippes, howe shall Pharao than geue me audience?

¶ The.vij. Chaptre.

**A**Nd the Lorde saide vnto Moses: beholde, I haue made the Pharaos God, and Aaron

VII. Chaptre.

Fo. XI.

Aaron thy brother shal be thy prophete. Thou shalt speake all that I commaunde the and Aaron thy brother shall speake vnto Pharao: that he sende the children of Israel out of his lond. But I will harden Pharaos hert, that I may multiplie my myracles and my wondres in the land of Egipte. And yet Pharao shall not herken vnto you, that I maye sett myne honde vpon Egipte and brynge out myne armyes, euē my people the children of Israel out of the land of Egipte, with great iudgements. And the Egiptians shall knowe that I am the Lorde when I haue stretched forth my hande vpon Egipte, and haue brought out the children of Israel from amonge the.

Moses and Aaron dyd as the Lorde commaunded them. And Moses was lxxx. yere olde and Aaron. lxxxij. when they spake vnto Pharao. And the Lorde spake vnto Moses and Aaron saynge: when Pharao speaketh vnto you and sayth: shewe a wondre, than shalt thou saye vnto Aaron, take the rodd and cast it before Pharao, and it shall turne to a serpent.

Than went Moses and Aaron vnto Pharao, and dyd euen as the Lorde had commaunded. And Aaron cast forth his rodd before Pharao and before his seruautes, and it turned to a serpente. Than Pharao called for the wyse



But to do on  
re charms  
nowv deca-  
uz all princes  
vwith their  
sophistrie, ad  
turne the cle-  
ne from repē  
saunce towar  
de the lawe  
of god: ad fro  
the fayth that  
is in Christ.

## VII. Chapter

wyse men and enchaunters of Egipte dyd yn  
lyke maner with there forcery. And they cast  
doun euey mā his rodd, ad they turned to ser-  
pētes: but Aarons rodd ate vp their roddes: ad  
yet for all that Pharaos herte was hardened, so  
that he herkened not vnto thē, euen as the Lor-  
de had sayde.

Than sayde the Lorde vnto Moses. Phara-  
os herte is hardened, and he refuseth to let the  
people goo. Get the vnto Pharao in the morn-  
nyng, for he will come vnto the water, and stō-  
de thou upon the ryuers brynke agens he co-  
me, and the rodd whiche turned to a serpente  
take in thine hande. And saye vnto him: the  
Lorde God of the Hebrues hath sente me vn-  
to the saynge: let my people goo, that they maye  
serue me in the wildernes: but hither to thou  
woldest not heare. wherfore thus sayth the  
Lorde: hereby thou shalt knowe that I am the  
Lord. Behold, I will smyte with the staffe that  
is in myne hand upon the waters that are in the  
ryuer, and they shall turne to bloude. And the  
fishe that is in the riuer shall dye, and the riuer  
shall stinke: so that it shall greue the Egipti-  
as to drinke of the water of the ryuer.

And the Lorde spake vnto Moses, saye en-  
to Aaron: take thy staffe and stretch out thy  
ne hande ouer the waters of Egipte, ouer the  
ir streames

## Chapire. VII.

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ir streames, ryuers, pondes and all pooles. off  
water, that they maye be bloude, and that the-  
re may be bloude in all the lande of Egipte:  
both in vessells of wodd and also of stone.

And Moses and Aaron dyd euen as the Lor-  
de commaunded. And he lifte vp the staffe  
and smote the waters that were in the riuer, in  
the syghte of Pharao and in the syghte of his  
seruautes, and all the water that was in the ry-  
uer, turned in to bloude. And the fish that was  
in the riuer dyed, and the ryuer stanke: so that  
the Egiptians coude not drinke of the water  
of the ryuer. And there was bloude thorowe  
out all the lande of Egipte.

And the Enchaunters of Egipte dyd lyke  
wyse with their enchauntmentes, so that Pha-  
raos herte was hardened and dyd not regar-  
de them as the Lorde had sayde. And Pharao  
turned him selfe and went in to his housse,  
and set not his herte there vnto. And the E-  
giptians dygged round aboute the ryuer for  
water to drynke, for they coude not drynke  
of the water of the ryuer. And it continued  
awoke after that the Lorde had smote the ry-  
uer.

## ¶ The .viii. Chapter.

## VIII. Chaptre

**T**He Lorde spake vnto Moses: Goo vnto Pharao and tell him, thus sayeth the Lorde: let my people goo, that they maye serue me. Yf thou wilt not let them goo: beholde I will smyte all thy londe with frogges. And the ryuer shall scale with frogges, and they shall come vp and goo in to thine housse and in to thy chaumbre where thou slepest and vppon thy bedd, and in to the housses of thy seruautes, and vppon thy people, and in to thine ovens, and vppon thy ritels which thou hast in store. And the frogges shall come vpon the and on thy people and apon all thy seruautes.

And the Lorde spake vnto Moses, saye vnto Aaron: stretch forth thine hande with thy rodd ouer the streynes, riuers, and pondes. And bringe vp frogges apon the londe of Egipte. And Aaron stretched his hande ouer the water of Egipte, and the frogges came vp and couered the londe of Egipte. And the forcerers dyd likewise with their sorcery, and the frogges came vp apon the lande of Egipte.

Then Pharao called for Moses and Aaron and sayde, praye ye vnto the Lorde that he may take awaye the frogges from me and from my people, and I will let the people goo, that they maye sacrifice vnto the Lorde. And Moses sayde vnto Pharao: Appoynte thou the tyme

vnto

## VIII. Chaptre.

## Fo. XIII.

vnto me, when I shall praye for the and thy seruautes and thy people, to dryue awaye the frogges from the and thy housse, so that they shall remayne but in in the riuer only. And he sayde tomorrow. And he sayde: euen as thou hast sayde, that thou mayst knowe that there is none like vnto the Lorde oure God. And the frogges shall departe from the and from thine housses and from thy seruautes and from thy people, and shall remayne in the riuer only.

And Moses and Aaron went out fro Pharao, and Moses cryed vnto the Lorde apō the apoyntment of frogges which he had made vnto Pharao. And the Lorde dyd accordinge to the saynge of Moses. And the frogges dyed out of the housses, courtes and feldes.

And they gathred them to gether vppon heapes: so that the lande stanke of them.

But when Pharao sawe that he had rest geuen him, he hardened his herte and herkened not vnto them, as the Lorde had sayde. And the Lorde sayde vnto Moses: Saye vnto Aaron stretch out thy rodd and smyte the dust of the lande that it maye turne to luse in all the londe of Egipte. And they dyd so. And Aaron stretched out his hande with his rodd and smote the dust of the erth. and it turned to luse both in man and beest, so that all the dust of the lande

turned

VIII. Chaptre.

turned to lyse, thorowe out all the lande of Egipte.

And the enchaunters assayde lykewyse with their enchauntermes to brynge forth lyse, but they coude not. And the lyse were both apon man and beest. Then sayde the enchaunters vnto Pharaos: it is the fygure of God. Neuerthelater Pharaos herte was hardened and he regarded them not, as the Lorde had sayde.

And the Lorde sayde vnto Moses: ryse vp early in the mornyng and stonde before Pharaos, for he will come vnto the water: and saye vnto him, thus sayth the Lorde: let my people goo, that they maye serue me. Yf thou wilt not let my people goo: beholde, I will sende all manner flies both apon the and thy seruautes ad thy people and into thy housses. And the housses of the Egiptians shalbe full of flies, and the grounde where on they are. But I will separate the same daye the lande of Gosan where my people are, so that there shall no flies be there: that thou mayst knowe that I am the Lorde vppon the erth. And I will put a deuision betwene my people and thine. And euen tomorow shall this myracle be done.

And the Lorde dyd euen so: and there came noysom flies in to the housse of Pharaos, and

VIII. Chaptre.

Fo. XIII

and in to his seruautes housses and in to all the lode of Egipte: so that the lande was marred with flies. Then Pharaos sent for Moses and Aaron and sayde: Goo and do sacrifice vnto youre God in the land. And Moses answered: it is not mete so to do. for we must offer vnto the Lorde oure God, that whiche is an abhominatyon vnto the Egiptians: beholde, shall we sacrifice that which is an abhominacion vnto the Egiptians before their eyes, and shall they not stone vs? we will therfore goo. iij. dayes jourmay in to the deserte and sacrifice vnto the Lord oure God as he hath commaunded vs.

And Pharaos sayde: I will late you goo, that ye maye sacrifice vnto the Lorde youre God in the wildernes: only goo not ferre awaye, ad se that ye praye for me. And Moses sayde: beholde, I will goo out from the and praye vnto the Lorde, and the flies shall departe fro Pharaos and from his seruautes and from his people tomorow. But let Pharaos from hence forth desceaue no moare, that he wolde not lett the people goo to sacrifice vnto the Lorde.

And Moses went out from Pharaos and prayed vnto the Lorde. And the Lorde dyd as Moses had saide: ad toke awaye the flies fro Pharaos and from his seruautes ad from his people,

## IX. Chaptre

people, so that there remayned not one. But for all that, Pharao hardened his herte euen then also and wolde not let the people goo,

## ¶ The. ix. Chaptre.

**A**Nd the Lorde sayde vnto Moses, goo vnto Pharao and tell him, thus sayeth the Lorde God of the Ebrues: sende out my people that they maye serue me. Yf thou wilt not let them goo but wilt holde them styll: behold, the hande of the Lorde shalbe apō thy catell which thou hast in the feld apō horses asses, camels, oxen, and shepe, with a mightye great morrayne. But the Lorde shall make a deuysion betwene the bestes of the Israhelites, and the bestes of the Egypciāns: so that there shal nothing dye of all that pertyneth to the children of Israel. And the Lorde appoynted a tyme saynge: to morow the Lorde shall do this thinge in the londe.

And the Lorde dyd the thinge on the morow, and all the catell of Egipte dyed: but of the catell of the childern of Israel dyed not one. And Pharao sent to wete: but ther was not one of the catell of the Israhelites dead. Note withstandinge the hert of Pharao hardened, and he wolde not let the people goo.

And the Lorde sayde vnto Moses and Aaron: take youre handes full of asshes out of the  
fornace

## IX. Chaptre.

## Fo. XV.

fornace, and let Moses sprynkel it vp in to the ayre in the syghte of Pharao, and it shall turne to dust in all the londe of Egipte, and shal make swellynge soores with blaynes both on mā and beest in all the londe of Egipte. And they toke asshes out of the fornace, and stode before Pharao, and Moses sprynkeld it vp in to the ayre: And there brake out soores with blaynes both in mā and beest: so that the forcerers coude not stonde before Moses, by the reason of botches on the enchaunters and apō all the Egypciāns, But the Lorde hardened the herte of Pharao, that he herkened not vnto them, as the Lorde had sayde vnto Moses.

And the Lorde sayde vnto Moses: ryse vp early in the mornynge and stonde before Pharao and tell him, thus sayth the Lorde God of the Ebrues: Let my people goo, that they may serue me, or els I will at this tyme sende all my plagues apō thine herte and apō thy seruauntes and on thy people, that thou mayst knowe that there is none lyke me in all the erth. For now I will stretch out my hande and will smyte the and thy people with pestilence: so that thou shalt perishe from the erth. Yet in very dede for this cause haue I sterred the vpp, for to shewe my power in the, and to declare my name thorow out all the worlde.

Yfit

IX. Chapter.

Yf it be so that thou stoppest my people, that thou wilt not let them goo: beholde, to morow this tyme I will send downe a mightie gre at hayle: euē soch one as was not in Egipte sence it was grounded vnto this tyme. Sende therfore and fet home thy beestes and al that thou hast in the felde, For apon all the men and beestes which are founde in the felde and not brought home, shall the hayle fall, and they shall dye. And as many as feared the worde of the Lorde among the seruautes of Pharaο made thei seruautes and their beestes flee to house: and they that regarded not the worde of the Lorde, left their seruautes and their beestes in the felde.

And the Lorde sayde vnto Moses: stretcheforth thine hande vnto heauen, that there may be hayle in all the lande of Egipte: apō mā and beest, and apō all the herbes of the felde in the feld of Egipte. And Moses stretched out his rodd vnto heauen, and the Lorde thondered and hayled so that the fyre ran a longe vpon the grounde. And the Lorde so hayled in the lōde of Egipte, that there was hayle and fyre mingled with the hayle, so greuous, that there was none soch in all the londe of Egipte, sence people inhabited it.

And the hayle smote in the londe of Egipte

te all

IX. Chaptre Fo. XVI

te all that was in the felde: both man and beest. And the hayle smote all the herbes of the feld and broke all the trees of the felde: only in the lande of Gosan where the childern of israell were, was there no hayle. And Pharaο sent and called for Moses and Aaron, and sayde vnto the: I haue now synned, the Lorde is rightwys and I and my people are wicked. Praye ye vnto the Lorde, that the thonder of God and hayle may cease, and I will let you goo, and ye shall tarie no longer.

And Moses sayde vnto him: as soone as I am out of the citie, I will sprede abroad my handes vnto the Lorde, and the thunder shall cease, nether shall there be any moare hayle: that thou mayst knowe, howe that the erth ys the Lordes, But I knowe that thou and thy seruautes yet feare not the Lord God. The flaxe and the barley were smyttē, for the barley was shot vp and the flaxe was boulded: but the wheate and the rye were not smeten, for they were late sowne.

And Moses went out of the citie fro Pharaο and sprede abroad his handes vnto the Lorde, and the thunder and hayle ceased, nether rayned it any moare vpon the erth. whē Pharaο sawe that the rayne and the hayle and thunder were ceased, he synned agayn and hardened

his herte

### X. Chapter.

his herte: both he and his seruautes So was the herte of Pharaο hardened, that he wolde not let the childern of Israel goo, as the Lord had sayde by Moses.

### ¶ The .x. Chapter.

**T**He Lorde sayde vnto Moses: goo vnto Pharaο, neuerthelesse I haue hardened his harte and the hertes of his seruautes, that I mighte shewe these my sygnes amongest the and that thou tell in the audience of thy sonne and of thy sonnes sonne, the pagiantes which I haue played in Egipte ad the miracles which I haue done amonge them: that ye may knowe how that I am the Lorde.

Then Moses ad Aaron went in vnto Pharaο and sayde vnto him: thus sayth the Lorde God of the Hebrues: how longe shall it be, or thou wilt submyt thy selfe vnto me? Let my people goo that they maye serue me. Yf thou wilt not let my people goo: beholde, tomoꝛow will I brynge greshoppers in to thy lande, and they shall couer the face of the erth that it can not be sene, ad they shall eate the residue which remaineth vnto you and escaped the hayle and they shall eate all youre grene trees vpon the felde, and they shall fill thy houlles and all thy seruautes houlles, and the houlles of all the Egiptians after such a maner: as nether thy  
fathers

### X. Chapter.

fathers nor thy fathers fathers haue sene, sence the tyme they were apon the erthe vnto this daye. And he turned him silfe aboute, ad went out from Pharaο.

And Pharaοs seruautes sayde vnto hym: Howe longe shall this felowe thus plage vs? Let the men goo that they maye serue the Lorde their God, or els wilt thou see Egipte first destroyed? And than Moses and Aaron were broughte agayn vnto Pharaο, and he sayde vnto them: Goo and serue the Lorde youre God but who are they that shall goo? And Moses answered: we must goo with yonge and olde: ye and with oure sonnes and with oure doughters, ad with oure shepe and oxen must we goo For we must holde a feast vnto the Lorde.

And he sayde vnto them: shall it be so? The Lorde be with you, shulde I lett you goo, and youre childern also? Take heede, for ye haue some myschefe in honde. Nay not so: but goo ye that are men and serue the Lorde, for that was youre desyre. And they thrust the out of Pharaοs presence.

And the Lorde sayde vnto Moses: Stretch out thine hande ouer the lande of Egipte for greshoppers, that they come apon the lande of Egipte and eate all the herbes of the lande, ad all that the hayle left vntouched. And Moses

C i stretched

stretched forth his rodd ouer the londe off Egipte, and the Lorde brought an east wynde vp pō the lande, all that daye and all nyghte. And in the mornynge the east wynde broughte the greshoppers, and the greshoppers wēt vp ouer all the lande of Egipte and lighted in all quarters off Egipte verye greuously: so that before them were there no such greshoppers, nether after them shal be. And they couered all the face of the erth, so that the londe was darke therewith. And they ate all the herbes of the lande and all the frutes of the trees which the hayle had lefte: so that there was no grene thinge left in the trees and herbes of the felde thorow all the lande of Egipte.

Then Pharaο called for Moses and Aarō in haste and sayde: I haue synned agaynst the Lorde youre God and agaynst you. Forgeue me yet my synne only this once, and pray vnto the Lorde youre God that he maye take away frō me this deth only. And he wēt out frō Pharaο and prayd vnto the Lorde, and the Lorde turned the wynde in to a myghtie stronge west wynde, and it toke awaye the greshoppers and cast thē in to the reed see: so that there was not one greshopper left in all the costes of Egipte. But the Lorde hardened Pharaοs herte, so that he wold not let the childern off Israel go.

And

And the Lorde sayde vnto Moses: Stretch out thy hond vnto heauē and let there be darcknesse vppon the londe of Egipte: cuē that thou maye feele the darcknesse. And Moses stretched forth his hande vnto heauē, and there was a darke myst vppō all the lande off Egipte. iij. dayes longe so that no mā sawe another nether rose vp frō the place where he was by the space of. iij. dayes, but all the childrē of Israel had lighte where they dwelled.

Then Pharaο called for Moses and sayde: goo and serue the Lorde, only let youre shepe. and youre oxen abyde, but let youre childern go with you. And Moses answered: thou must geue vs also offinges and burnt offringes for to sacrifice vnto the Lorde oure God, Oure cattell therfore shall goo with vs, and there shall not one hooffe be left behinde, for therof must we take to serue the Lorde oure God. Morcowe we cā not knowe wherewith we shall serue the Lorde, vntyll we come thither.

But the Lorde hardened Pharaοs herte, so that he wold not let thē goo. And Pharaο sayde vnto him: get the frō me and take heade to thy selfe that thou see my face no moare, For whē soeuer thou comest in my syghte, thou shalt dye. And Moses saide: let it be as thou hast sayde: I will see thy face no moare.



¶ The.xj. Chapter.

**A**Nd the Lord sayde vnto Moses: yet wil I brynge one plage moare vppon Pharao and vppon Egipte, and after that he wyll lett you goo hence. And when he letteth you goo, he shall utterly dryue you hence. But byd the people that euery man borowe of his neighbour and euery woman of hir neighboure effeie wels off syluer and isewels of golde. And the Lorde gatt the people fauoure in the syghte of the Egiptians. Moreouer Moses was very gre at in the lande of Egipte: both in the syghte of Pharao, and also in the syghte of the people.

And Moses sayde: thus sayth the Lorde. Aboute mydnyghte will I goo out amonge the Egiptians, and all the firstborne in the land of Egipte shall dye: euen from the firstborne off Pharao that sitteth on his seate, vnto the firstborne of the maydeseruaunte that is in the mylle, and all the firstborne of the catell. And there shall be a great crye therow out all the lande off Egipte: so that there was neuer none lyke nor shall be. And among all the childern of Israel shall not a dogg move his tongue, nor yet man or beest: that ye may knowe, how the Lorde putteth a difference betwene the Egiptians and Israel. And all these thy seruauntes shall come downe vnto me, and fall before me and saye

get

XII. Chaptre. Fo. XVIII.

get the out and all the people that are vnder the, and than will I departe. And he went out from Pharao in a great anger.

And the Lorde sayde vnto Moses: Pharao shall not regarde you, that many wondres may be wrought in the lande of Egipte, And Moses and Aarō dyd all these wondres before Pharao. But the Lorde hardened Pharaos herte, so that he wolde not let the childern of Israel goo out of his lande.

¶ The.xij. Chapter.

**A**Nd the Lorde spake vnto Moses and Aaron in the lande of Egipte saynge: This moneth shall be youre chefe moneth: eue the first moneth of the yere shal it be vnto you. Speake ye vnto all the felowshipe of Israel saynge: that they take the .x. daye of this moneth to euery housholde, a shepe. Yf the housholde be to few for a shepe, then lett him and his neighbour that is nexte vnto his house, take accordinge to the nombre of soules, and counte vnto a shepe accordinge to euery mans eatinge. A shepe with out spot and a male of one yere olde shall it be, and from amonge the lambes and the gootes shall ye take it.

And ye shall kepe him in warde, vntyll the xiiij. daye of the same moneth. And euery man of the multitude of Israel shall kylle him aboute

te cut

*That I here  
cal ashepe is  
in Ebrue a  
worde indif  
ferent to a she  
pe and a goat  
both.*

## XII. Chaptre.

te eue. And they shall take of the blood and strike it on the .ij. syde postes and on the vpper dor post of the houses, wher i they ate hi. And thei shall ate the flesh the same nyght, rost with fyre, and with unleueded bread, and with lowre herbes they shall ate it. Se that ye ate not therof fode in water, but rost with fyre: both head fete and purtenance together. And se that ye let no thinge of it remayne vnto the mornynge: yf oughte remayne burne it with fyre.

Off this maner shall ye ate it: with youre loines girded, and shoes on youre fete, and youre staues in youre handes. And ye shall ate it in ha-

The lambe was called pasche, because at the very name it selfe, as it is put in remembrance, what it signifieth, for the significatione that god ordained eteuer signified the benefites done, or promysed to come, and were not done as are the signes of oure dominie. God the Pope.

ste, for it is the Lordes \* passeouer, for I will go aboute i the lande of Egipte this same nyght, and will smyte all the first borne in the lande off Egipte: both of man and beest, and apō al the goddes off Egipte will I the Lorde do execution. And the bloude shall be vnto you a token vppon the houses where in ye are, for when I se the bloude, I will passe ouer you, and the plague shall not be vppō you to destroye you, when I smyte the lande off Egipte.

And this daye shall be vnto you a remembrance, and ye shall kepe it holie vnto the Lorde: euen thorow out youre generacions after you shall ye kepe it holie daye, that it be a custome for euer. vij. dayes shall ye ate unleueded bread, so

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## Fo. XIX.

ed, so that euen the first daye ye shall put awaye ye leuen out off youre housses. For whosocuer eateth leuened bread from the first daye vntyll the .vij. daye, that soule shall be plucked out fro Israel. The first daye shall be a holie feast vnto you, and the .vij. also. There shall be no maner off worke done in the, saue aboute that only which euery man must ate that only may ye do. And see that ye kepe you to unleueded breed.

For vppō that same daye I will brynge youre armyes out off the londe of Egipte, therfore ye shall obserue this daye and all youre children after you, that ye be a custome for euer.

The first moneth and the .xiiij. daye off the moneth at euen, ye shall ate swete brede vnto the .xxj. daye off the moneth at euen agayne.

Seuen dayes se that there be no leuened bred founde in youre housses. For whosocuer eateth leuened bred, that soule shall be roted out fro the multitude of Israel: whether he be a straunger or borne in the londe. Therfore se that ye ate no leuened bred, but in all youre habitacions ate swete bred.

And Moses called for the elders off Israel and sayde vnto them: chouse out and take to euery housholde a shepe, and kyll passeouer. And take a bunch of ysope, and dyppe it in the blood that

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that is in the basyn, and stryke it vppon the vpper poste and on the .ij. syde postes, and se that none of you goo out at the doore of his house vntyll the mornynge. For the Lorde will goo aboute and synye Egipte. And when he seyth the bloude vppon the vpper doorposte and on the .ij. syde postes, he will passe ouer the doore and will not suffre the destroyer to come in to youre house to plage you. Therfore se that thou obserue this thinge, that it be an ordinaunce to the, and thy sonnes for euer.

Our signes  
be done, vve  
knowe not the  
reason of oure  
re baptisme  
and vve must  
saye oure pra  
yers as oure  
beliefe in a to  
ge vve vnder  
stande not.  
And yett  
vve answere  
re not our pre  
lates when  
they be angry  
e, even as they  
vvoide haue  
it, vve must  
to the fyre  
vwith out re  
demption, or  
for euer god

And when ye be come in to the land which the Lorde will geue you accordinge as he hath promysed, se that ye kepe this seruice. \* And when youre childern axe you what maner off seruice is this ye doo. Ye shall saye: it is the sacrifice of the Lorde passeouer which passed ouer the houses of the childern of Israel in Egipte, as he smote the Egiptians and saued oure houses. Than the people bowed them selues and worshipped. And the childern of Israel went and dyd as the Lorde had commaunded Moses and Aaron.

And at mydnyghte the Lorde smote all the firstborne in the lode of Egipte: from the first borne of Pharaon that satt on his seat, vnto the firstborne of the captiue that was in presone, and all firstborne of the catell. Than Pharaon

arose the

XII. Chaptre.

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arose the same nyghte and al his seruautes and all the Egiptians, and there was a great crieng thorowe out Egipte, for there was no house where there was not one dead.

And he called vnto Moses and Aaron by nyghte saynge: Ryse vp and gett you out from amonge my people: both ye and also the children of Israel, and goo and serue the Lorde as ye haue sayde. And take youre shepe and your oxen with you as ye haue sayde, and departe and blesse me also. And the Egiptians were ferce vppon the people and made haste to send the out of the land: for they sayde: we be al deed men.

And the people toke the dowe before it was sowered which they had in store, and bounde it in clothes and put it vpon their shoulers. And the childern of Israel dyd accordinge to the sayinge of Moses: and they borrowed of the Egiptians: iewels of syluer, and iewels of gold, and rayment. And the Lorde gat the people fauoure in the syghte of the Egiptians: and so they borrowed and robbed the Egiptians.

Thus toke the childern of Israel their iourney fro Raemes to suchoth. .vij. hundred thousand men of foote, besyde childern. And moche comon people went also with the, and shepe and oxen and catell exceedinge moche. And they baked swete cakes of the dowe which they brou

ghte

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ghite out of Egipte, for it was not sowerd: because they were thrust out of Egipte and coude not tarie, nether had they prepared them any other prouision of meate.

And the tyme of the dwellinge of the children of Israel which they dwelled in Egipte, was. iiij. hundred and. xxx. yere. And whē the iiij. hundred and. xxx. yeres were expyred, euē the selfe same daye departed all the hostes of the Lorde out of the lande of Egipte. This is a nyghte to be obserued to the Lorde, because he broughte them out of the lande of Egipte. This is a nyghte of the Lorde, to be kepte of all the children of Israel and of their generations after them.

And the Lorde sayde vnto Moses and Aaron, this is the maner of Paschever: there shall no straunger eate there of, but all the seruantes that are bought for money shall ye circumsise, and then let them eat there of. A straunger and a hyerd seruante shall not eate thereof.

In one housse shall it be eatē. Ye shall carie none of the flesh out at the doores: moreover, se that ye breke not a bone there of. All the multitude of the children of Israel shall obserue it.

Yf a straunger dwell amonge you and wyll holde Paschever vnto the Lorde, let him circumsise all that be males, and thē let him come and obserue

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Fo. XXI.

obserue it and be takē as one that is borne in the lōde. No vncircumsised persone shall eate there of. One maner of lawe shall be vnto thē that are borne in the lōde, and vnto the straungers that dwell amonge you. And all the children of Israel dyd as the Lorde commaunded Moses and Aaron. And euē the selfe same daye dyd the Lorde bryng the children of Israel out of the lande of Egipte with their armies.

The. xiiij. Chapter.

**A**ND the Lorde spake vnto Moses sayinge: sanctifie vnto me all the firstborne that open all maner matrices amonge the children of Israel, as well of mā as of beestes: for they are myne. And Moses sayde vnto the people: thike on this daye in which ye came out of Egipte and out of the housse of bondage: for with a myghtie hāde the Lorde broughte you out frō thēce. Se therefore that ye eate no leuened bred. This daye come ye out of Egipte in the moneth of Abib.

whē the Lorde hath broughte the in to the lōde of the Canaanites, Hethites, Amorites, Hivites and Iebusites, which he swore vnto thy fathers that he wolde geue thee a lōde where in milke and honye floweth, thē se that thou kepe this serveyce in this same moneth. Seuen dayes thou shalt eate swete bred, and the vij. daye shall be sentfull vnto the Lorde. Therefore thou

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shalt eate swete bred. vii. dayes; and se that there be no leuended bred sene nor yet leuē amonge you in all youre quarters.

The fathers  
now a dayes  
maye not be  
sctified to  
know ought  
of God them  
selues, how  
can they then  
teach their  
children  
what the cere-  
monie me-  
aneth.

And thou shalt shewe thy sonne at that tyme saynge: this is done, because of that which the Lorde dyd vnto me when I came out of Egipte. Therefore it shall be a signe vnto the vppon thine hande and a remembraunce betwene thine eyes, that the Lordes lawe maye be in thy mouth. For with a stronge hāde the Lorde broughte the out of Egipte, se thou kepe therfore this ordinaūce in his season from yere to yere.

Morcouer when the Lorde hath broughte the in to the londe of the Canaanites, as he hath sworne vnto the and to thi fathers, and hath geuen it the, thē thou shalt appoynte vnto the Lorde all that openeth the matrice, and all the firstborne among the beestes which thou hast yf they be males. And all the firstborne of the asses, thou shalt redeme with a shepe: yf thou redeme him not, then breake hys necke. But all the firstborne amonge thi children shalt thou bye out.

Teach you  
thy children.

And when thi sonne axeth the in tyme to come saynge: what is this? thou shalt saye vnto him: with a mightie hande the Lorde broughte us out of Egipte, out of the housse of bondage

XIII. Chaptre.

Ex. XXII.

And when Pharaō was looth to lette us goo, the Lorde slewe all the firstborne in the lande of Egipte: as well the firstborne of men as of beastes. And therfore I sacrifice vnto the Lorde all the males that open the matrice, but all the firstborne of my children I must redeme. And this shall be as a token in thine hande, and as a thinge hanged vpp betwene thine eyes: because the Lorde broughte us out of Egipte with a mightie hande.

When Pharaō had let the people goo, God caried them not thorow the londe of the Philistines, though it were a nye waye. For God sayde: the people myghte happily repent when they se warre, and so turne agayne to Egipte: therfore God led the aboute thorow the wyldernesse that bordreth on the redd see. The children of Israel went harnesssed out of the lande of Egipte. And Moses toke the bones of Ioseph with him: for he made the children of Israel swere saynge: God will surely vyset you, take my bones thefore away hence with you.

And they toke their iorney from Suchoth: and pitched their tentes in Etham in the edge of the wyldernesse. And the Lorde went before them by daye in a piler of a cloude to lede them the waye: and by nyghte in a piler of fyre to geue the lighte. that they myghte goo both by day and

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by day and nyghte. And the piler of the cloude neuer departed by daye nor the piler of fyre by nyghte out of the peoples sighte.

The.xiiij. Chapter.

**T**Han the Lorde spake vnto Moses saynge: byd the childern of Israel that they turne and pitch their tentes before the entrynge of Hiroth betwene Migdole and the se to ward Baal zephon: euen before that shall ye pitch upon the sec. For Pharaos will saye of the childern of Israel: they are tãgled in the lōd the wildernesse hath shott thē in. And I will hardē his harte, that he shall folowe after thē, that I maye gett me honoure vppō Pharaos and vppō all his hoste, that the Egyptians maye knowe that I am the Lorde. And they dyd euen so.

And whē it was tolde the kynge of Egypte that the people fled, thā Pharaos harte and all his seruantes turned vnto the people and sayde why haue we this done, that we haue let Israel go out of oure seruyce? and he made redie his charettes and toke his people with hym and toke vii. hundred chosen charettes and all the charettes of Egypte and captaynes vppō all his people. For the Lorde hardened the harte of Pharaos kynge of Egypte, that he folowed after the childern of Israel which for all that went out thorow an hie hāie, And the Egyptians folowed

XIII. Chaptre.

Ex. XXV.

wed after thē and ouertoke thē where they pitched by the sec, with all the horssees and charettes of Pharaos and with his horssēmē and his hoste: euen fast by the entrynge of Hiroth before Baal Zephon. And Pharaos drewē nye, and whē the childern of Israel lyft vp their eyes and sawe howe the Egyptians folowed after thē, they were fore a fraide and cried out vnto the Lorde

Thā sayde they vnto Moses: were there no graues for us in Egypte, but thou must bringe us awaye for to dye in the wyldernesse? wherefore hast thou serued us thus, for to carie us out of Egypte? Dyd not we tell the this in Egypte saynge, let us be in rest and serue the Egyptians? For it had bene better for us to haue serued the Egyptians, than for to dye in the wildernesse. And Moses sayde vnto the people: feare ye not but stonde still and beholde howe the Lorde shall saue you this daye: For as ye se the Egyptians this daye, shall ye see them nomore for euer till the worldes ende. The Lorde shall fighte for you and ye shall holde youre peace.

The Lorde sayde vnto Moses: wherefore criest thou vnto me? speake vnto the childern of Israel that they goo forward. But lifte thou vp thi rodd and stretch out thi hande ouer the sec and deuyde it a sondre, that the

the children of Israel may goo on drye ground thorow the myddest thereof. And beholde I will harden the hertes of the Egyptians that they maye folowe you. And I will gett me honoure vpon Pharao and vpon all his hoste, vpon his charettes and vpon his horse mē. And the Egyptians shall knowe that I am the Lord when I haue gotten me honoure vpon Pharao vpon his charettes and vpon his horsemen.

And the angell of God which went before the hoste of Israel, remoued and went behinde them. And the clowd piler that was before them remoued and stode behinde them and wēt betwene the hoste of the Egyptians and the hoste of Israel. Yt was a darke clowde, and gaue lighte by nyghte: so that all the nyghte long the one coude not come at the other.

When now Moses stretched forth his hande over the see, the Lorde caried awaye the see with a stronge east wynde that blewe all nyghte, and made the see drie londe and the water deuoyded it selfe. And the children of Israel went in thorow the myddest of the see vpon the drie grounde. And the water was a walle vnto them, both on their righthande and on the ir lefte hande. And the Egyptians folowed and went in after them to the myddest of the see, with all Pharaos horses, and his charettes and  
his horlle

his horsemen.

And in the mornyng watch, the Lorde looked vnto the hoste of the Egyptians out of the fyery and clowdie piler, and troubled their hoste and smote of their charett wheles and cast them doune to the grounde. Than sayde the Egyptians: Let vs fle from Israel, for the Lorde fyghteth for them agaynst vs. Than sayde the Lorde vnto Moses: stretch out thine hand ouer the see, that the water maye come agayne vpon the Egyptians vpon their charettes and horsemen.

Than stretched forth Moses his hande ouer the see, and it came agayne to his course early in the mornig, and the Egyptians fledd agaynst it. Thus the Lorde ouerthrewe the Egyptians, in the myddest of the see, and the water returned and couered the charettes and the housemē: so that of all the hoste of Pharao that came in to the see after them, there remayned not one. But the children of Israel went vpon drie londe in the myddest of the see, and the water was a walle vnto them: both on the righte hand of them and also on the lifte.

Thus the Lorde deliuered Israel the selfe same daye out of the honde of the Egyptians, and Israell sawe the Egyptians deade vpon the see syde. And when Israel sawe that myghtye  
D i hande



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hande which the Lorde had shewed vppō the Egyptians, they feared the Lorde: and beleued both the Lorde and also his seruaunte Moses

¶ The. xv. Chapter.

**T**Hen Moses and the childern off Israel sange this songe vnto the Lord and saide

Let vs synge vnto the Lorde, for he is become glorious, the horse and him that rode vpon him hath he ouerthrowne in the see.

The Lorde is my strength and my songe, and is become my saluation.

He is my God and I will glorifie him, he is my fathers God and I will lifte him vp an hie

The Lorde is a mā off warre, Iehouah ys his name: Pharaos charettes and his hoste hath he cast in to the see.

His iolye captaynes are drowned in the red see, the depe waters haue couered them: thei soncke to the botome as a stone.

Thine hande Lorde is glorious in power, thine hand Lord hath all to dashed the enemye.

And with thy great glorie thou hast destroyed thine aduersaries, thou sentest forth thy wrath and it consumed them: euē as stubbell.

With the breth off thine anger the water gathered together and the flodes stode styll as a rocke and the depe water congeled together in the myddest off the see.

The

XV. Chapter. Fo. XXVII

The enemye sayde, I will folowe and ouertake the and will deuyde the spoyle: I will satisfye my lust vpon the: I will drawe my swerde and myne hande shall destroye them.

Thou bluest with thy breth and the see couered the, and they sanke as leed in the myghtye waters. ¶ Who is like vnto the o Lord amonge goddes: who is like the so glorious in holynes feerfull, laudable and that shewest wondres?

Thou stretchedest out thy righte hande. and the erth swallowed them.

And thou cariedest with thy mercie this people which thou deliureddest, and broughtest the with thy strength vnto thy holie habitation.

The nations herde and were afrayde, pagens came vpon the Philistines.

Thā the dukes of the Edomites were amazed, and treblinge came vpon the myghtiest off the Moabites, and all the inhabitants of Canaan waxed faynte harted.

Let feare and dreade fall vpon the thorow the greatnesse off thine arme, and let them be as styll as a stone, while thy people passe thorow o Lorde while the people passe thorowe, which thou hast goten.

Brynge them in and plante them in the mountayns of thine enherytaunce, the place Lorde whiche thou hast made for the to dwell in

D ij. the

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the sanctuarye Lorde which thy handes haue prepared.

The Lorde raygne cuer and allwaye.

For Pharao wēt in an horsebacke wyth his charettes and horsemen in to the see, and the Lorde broughte the waters of the see apō the. And the childern of Israel went on drie lande thorow the myddest of the see.

And mir lam a prophetisse the sister of Aaron toke a tymbrell in hir hande, and all the women came out after her with tymbrells in a daunse. And mir lam sange before them: syng ye vnto the Lorde, for he is become glorious in deade: the horse and his ryder hath he ouerthrowne in the see.

Moses broughte Israel from the redd see, and they went out in to the wildernesse of Sur. And they went thre dayes longe in the wildernesse and coude finde no water. At the last they came to Mara: but they coude not drynke off the waters for bitternesse, for they were bitter, therefore the name of the place was called Mara. Then the people murmured agaynst Moses saynge: what shall we drinke? And Moses cri- ed vnto the Lorde and he shewed him a tree, and he cast it in to the water, and they waxed sweete.

There he made them an ordinaunce and a lawe,

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lawe, and there he tempted them and saide: Yf ye will herken vnto the voyce of the Lorde your God, and will do that which is righte in his syght and will geue an care vnto his cōmaū- mentes, and kepe all his ordinaunces: thā will I put none of this diseases apon the whiche I brought vpon the Egypciās: for I am the Lor- de thy surgione.

Vre mū do that which is right in gods sight and as his worde teach eth vs and not after our avvne imaginac- on.

The. xvj. Chapter.

**A**ND they came to Elim where were. xij welles of water and. lxx. date trees, and they pitched there by the water. And they toke their journey frō Elim, and all the hole cōpa- ny of the childern of Israell came to the wil- dernesse of Sin, which lieth betwene Elim and Sinai: the. xv. daye of the seconde moneth af- ter that they were come out of the lande of E- gipte. And the hole multitude of the childern of Israel murmured agaynst Moses and Aarō in the wildernesse and sayde vnto them: wold to God we had dyed by the hande of the Lor- de in the lande of Egipte, when we e satt by the flesshe pottes and ate bred oure belies full for ye haue broughte vs out in to this wildernesse to kyll this hole multitude for hunger.

Than sayde the Lorde vnto Moses: behol- de, I will rayne bred frō heauē doune to you, and let the people goo out and gather daye by daye, that

# XVI. Chapter

ye, that I maye proue the whether they wil walke in my lawe or no. The .vj. daye let the prepare that which they will brige in, and let it be as much as they gather in dayly. And Moses and Aarō sayde vnto all the childerē of Israel: at euen he shall knowe that it is the Lorde, which broughte you out of the lāde of Egypte and in the mornynge ye shall see the glorie of the Lorde: because he hath herde youre grudgynges agaynst the Lorde: for what are we that ye shuld murmure against vs. And moreouer spake Moses. At eue the Lorde will geue you flesh to eate and in the mornynge bred ynough. because the Lord hath herde youre murmur which ye murmur agaynst hī: for what are we? your murmuringe is not agaynst vs, but agaynst the Lorde.

And Moses spake vnto Aarō: Say vnto all the cōpanye of the childerē of Israel, come forth before the Lorde, for he hath herde youre grudgynges. And as Aarō spake vnto the hole multitude of the childerē of Israel, they looked toward the wilderuesse. and beholde, the glorie of the Lord appeared in a clowde. And the Lorde spake vnto Moses sayng: I haue herde the murmur of the childerē of Israel, tell the therefore and saye that at eue they shall eate flesh, and in the mornynge they shall be filled with bred. and ye shall

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Ps. XXIX

ye shall knowe that I am the Lorde youre god

And at eue the quayles came and couered the grounde where they laye. And in the mornynge the dewe laye rounde aboute the hoste. And when the dewe was fallē: behold, it laye upon the grounde in the wildernesse, small and rounde as thyn as the hore frost on the grounde. when the childerē of Israel sawe it, they sayde one to another: what is this? for they wist not what it was. And Moses sayde: this is the breed which the Lorde hath geue you to eate. This is the thinge which the Lord hath comaūded, that ye gather euery mā ynough for hī to eate: a gomer full for a mā accordyng to the nōbre off you, and gather euery mā for the which are in his tente.

And the childerē of Israel dyd euen so, and gathered some more some lesse, and dyd mete it with a gomer. And vnto him that had gathered moche remayned nothinge ouer, and vnto hī that had gathered litle was there no lacke: but euery mā had gathered sufficiēt for his eatinge. And Moses sayde vnto them. Se that no mā let oughte remayne of it tyll the mornynge. Notwithstondinge they harkened not vnto Moses: but some of the lefte of it vntyll the mornynge, and it waxte full of wormes and stank and Moses was angric wyth them.

And they gathered it all mornynge: euery mā as moche

# XVI. Chapter

as moch as sufficed for his eatinge, for as sone as the hete of the soune came it moulted. And the .viij. daye they gathered twise so moch bred: .ij. gomers for one mā, and the ruelars of the multitude came and tolde Moses. And he sayde vnto the, this is that which the Lorde hath sayde tomorrow is the Sabbath of the holie rest of the Lorde: bake that which ye will bake and seeth that ye will seeth, and that which remaineth lay vp for you and kepe it till the mornyng. And they layde it vp till the mornyng as Moses bad and it stode not nether was there any wormes therin. And Moses sayde: that eate this daye: for to daye it is the Lordes Sabbath: to daye ye shall make none in the feld, Sixte dayes ye shall gather it, for the .viij. is the sabbath: there shall be none there in.

Notwithstandinge there went out of the people in the seuenth daye for to gather: but they founde none. Then the Lorde seyde vnto Moses: how longe shall it be, yet ye will kepe my commaundmentes and lawes? Se because the Lorde hath geue you a Sabbath, therfor he geueth you the .viij. daye bred for .ij. dayes. Byde therfore euery mā at home, and let no mā go out of his place the seuenth daye. And the people rested the seuenth daye. And the housse of Israel called it Man, And it was lyke vnto Coriander seed.

# XVII. Chapter. Fo. XXX

seed and white, and the taste of it was lyke vnto wafers made with honye.

And Moses sayde: this is that which the Lorde commaundeth: fyll a Gomer of it, that it maye be kepte for youre childern after you: that they maye se the bred wherewith he fedd you in wyldernesse, when he had broughte you out of the lande of Egypte. And Moses spake vnto Aaron: take a cruse and put a Gomer full of man therin, and laye it vpp before the Lorde to be kepte for youre childern after you as the Lorde commaunded Moses. And Aaron layed it vpp before the testimonye there to be kepte.

And the childern of Israel ate man .xl. yere vntill they came vnto a lande inhabited. And so they ate Man, euen vntill they came vnto the bordres of the lode of Canaan, And a Gomer is the tenth parte of an Epha.

The .xviij. Chapter.

And all the companye of the childern of Israel went on their iourneys from the wilderness of Sin at the commaundment of the Lorde, and pitched in Raphidim: where was no water for the people to drynke. And the people chode with Moses and sayde: geue us water to drynke. And Moses sayde vnto them: why chide ye with me, and wherfore do ye tempte

Reliques ought to be but a remembrance once only.

\*

XVII. Chaptre

\* ye tempte the Lorde? There the people thyrsted for water, and murmured agenst Moses and sayde: wherfore hast thou broughte us out of Egipte, to kyll us and oure childern and oure catell with thyrste?

And Moses cried vnto the Lorde saynge what shal I do vnto this people? they be al most redye to stone me. And the Lorde sayde vnto Moses: goo before the people, and take with the of the elders of Israel: and thi rod wherwith thou smotest the riuer, take in thine hande and goo. Beholde, I will stonde there before the vppon a rocke in Horeb: and thou shalt smyte the rocke, and there shall come water out there of, that the people maye drynke. And Moses dyd euen so before the elders of Israel. And he called the name of the place: Massa and Meriba: because of the chidinge of the childern of Israel, and because they tempted the Lorde saynge: ys the Lorde amonge us or not?

Then came Amalech and foughte with Israel in Raphidim. And Moses sayde vnto Iosua: chosse out men and goo fighte with Amalech. Tomorrow I will stonde on the toppe of the hyll and the rodd of God in myne hande. And Iosua dyd as Moses bade him, and foughte with the Amalechites. And Moses, Aaron

ron

XVIII. Chaptre. Fo. XXXI

ron and Hur went vnto the toppe of the hyll. And when Moses helde vp his hande, Israel had the better. And when he late his hande downe, Amalech had the better.

when Moses handes were weery, they toke a stone and put it vnder him, and he satt downe there on. And Aaron and Hur stayed vppon his handes the one on the one syde and the other on the other syde. And his handes were stedie vntill the sonne was downe. And Iosua discomfeted Amalech and his people with the edge of his swerde.

And the Lorde sayde vnto Moses: write this for a remembraunce in a booke and tell it vnto Iosua, for I will put out the remembrance of Amalech from vnder heauen. And Moses made an alter and called the name of it \*Iehouah Nissi, for he sayde: the hande is on the seate of the Lorde, that the Lorde will haue warre with Amalech thorow out all generations.

Iehouah nissi  
the Lorde is  
he that exalte  
teth me.

The. xviij. Chapter,

I Ethro the prest of Madian Moses father in lawe herde of all that God had done vnto Moses and to Israel his people, how that the Lorde had broughte Israel out of Egipte. And he toke Ziphora Moses wyfe,

after

XVIII. Chaptre

after she was sente backe, and hir .ij. sonnes, of which the one was called Gerson, for he sayde: I haue bene an alient in a straunge lande. And the other was called Eliezar: for the God of my father was myne helpe and delyuered me from the swerde of Pharaon.

And Iethro Moses father in lawe came wyth his two sonnes and his wife vnto Moses in to the wildernesse: where he had pitched his tente by the mounte of God. And he sent worde to Moses: I thi father in law Iethro am come to the, and thi wyfe also, and hir two sonnes with her. And Moses went out to mete his father in lawe and dyd obeyssaunce and kyssed him, and they saluted ech other and came in to the tente.

And Moses tolde his father in lawe all that the Lorde had done vnto Pharaon and to the Egyptians for Israels sake, and all the traualle that had happened them by the waye, and how the Lorde had delyuered them. And Iethro reioised ouer all the good which the Lorde had done to Israel, and because he had delyuered them out of the hande of the Egyptians. And Iethro sayde: blessed be the Lorde which hath delyuered you out of the hande of the Egyptians and out of the hande of Pharaon, which hath delyuered his people from vnder the power of the Egyp-

XVIII. Chaptre Fo. XXXI

the Egyptians. Now I knowe that the Lorde is greater then all goddes, for because that they dealte proudly with them. And Iethro Moses father in lawe offred burnt offrynges and sacrifices vnto God. And Aaron and all the elders of Israel came to eate bred with Moses father in lawe before God.

And it chaunched on the morow, that Moses satt to iudge the people, and the people stode aboute Moses from mornynge vnto euen. when his father in lawe sawe all that he dyd on to the people, he sayde: what is this that thou doest vnto the people? why syttest thou thi self and lettest all the people stonde aboute the from mornynge vnto euen? And Moses sayde vnto his father in lawe: because the people came vnto me to seke counsell of God. For when they haue a matter, they come vnto me, and I must iudge betwene euery man and his neyboure, and must shewe them the ordinaunces of God and his lawes.

And his father in lawe sayde vnto him: it is not well that thou dost. Thou doest vnwyse ly and also this people that is with the: because the thinge is to greuous for the, and thou art not able to do it thi selfe alone. But heare my voyce, and I will geue the counsell, and God shalbe with the. Be thou vnto the people to Godwar

XVIII. Chapter.

Godwarde, and brynge the causes vnto God and prouyde them ordinaunces and lawes, ad shewe them the waye wherein they must walke and the werkes that they must doo.

Morouer seke out amonge all the people, men of actiuite \* which feare God and men that are true ad hate covetuousnes: and make them heedes ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fyftie, and ouer ten. And let them iudge the people at all seasons: Yf there be any greate matter, let them brynge that vnto the, and let them iudge all small causes them selues, and ease thi selfe, ad let them bere with the. Yf thou shalt doo this thinge, then thou shalt be able to endure that which God chargeth the with all, and all this people shall goo to their places quietly.

And Moses herde the voyce of his father in lawe, and dyled all that he had sayde, and chose actiue men out of all Israel and made them heedes ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fyftie and ouer ten. And they iudged the people at all seasons, ad broughre the harde causes vnto Moses: and iudged all small maters them selues. And thus Moses let his father in lawe departe, and he went in to his awne londe.

The. xix. Chapter.

XIX. Chapter

Ex. XXXIII

**T**He thyrde moneth after the childern of Israel were gone out of Egipte: the same daye they came in to the wildernesse of Sinai. For they were departed from Raphidim, and were come to the deserte of Sinai and had pitched their tentes in the wildernesse. And there Israel pitched before the mounte. And Moses went vpp vnto God.

And the Lorde called to him out of the mountayne saynge: thus saye vnto the house of Iacob and tell the childern of Israel, ye haue sene what I dyled vnto the Egyprians and how I toke you vpp apon Egles wynges, and haue broughre you vnto my selfe. Now therfore yf ye will heare my voyce and kepe myne appoyntment: ye shall be myne awne aboute all nations, for all the erth is myne. Ye shall be vnto me a kyngdome of preastes and and holie people: these are the wordes which thou shalt saye vnto the childern of Israel.

And Moses came and called for the elders of Israel, and layde before them all these wordes which the Lorde had commaunded him. And the people answered all together and sayde: All that the Lorde hath sayde, we will doo. And Moses broughre the wordes of the people vnto the Lorde.

And

One prelat  
tes neither fea  
re God, for  
they preach  
not this. yvor  
de truly: mer  
are litle covet  
rouse the Iu  
das: for they  
haue recea  
ned of the de  
vill the kyng  
domes of the  
erth and the  
glorie: there  
of which  
churche refuted  
Mathe. 24



XIX. Chapter.

And the Lorde sayde vnto Moses: Loo, I will come vnto the in a thicke clowde, that the people maye heare when I talke with the and also beleue the for euer. And Moses shewed the wordes of the people vnto the Lorde.

And the Lorde sayde vnto Moses: Go vnto the people and sanctifie them to daye and to morrow, and let them wash their clothes: that they maye be redie agaynst the thyrde daye. For the thyrde daye the Lorde will come doune in the sighte of all the people vpon mounte Sinai. And sett markes rounde aboute the people and saye: beware that ye go not vp in to the mounte and that ye twych not the bordres of it. for whoso euer twicheth the mounte, shall surely dye. There shall not an hande twych it, but that he shall ether be stoned or els shot thow he whether it be beest or man, it shall not lyue. when the horne bloweth: than let the come vp in to the mounten.

And Moses went doune from the mounte vnto the people and sanctified them, and they washed their clothes: And he sayde vnto the people: be redie agaynst the thirde daye, and see that ye come not at youre wiues. And the thirde daye in the mornynge there was thunder, and lightenyng and a thicke clowde apō the mounte, and the voyce of the horne waxed exceedinge

XIX. Chapter. Fo. XXXIII.

readyng lowde, and all the people that was in the hoste was afrayde. And Moses brought the people out of the tētes to mete with God. and they stode vnder the hyll.

And mounte Sinai was all together on a smoke: because the Lorde descended doune vpon it in fyre. And the smoke therof ascēded vp, as it had bene the smoke of a kylle, and all the mounte was exceedinge fearfull. And the voyce of the horne blew and waxed lowder, and lowder. Moses spake, and God answered him and that with a voyce. And the Lord came doune vpon mounte Sinai: euen in the toppe of the hyll, and called Moses vp in to the toppe of the hyll. And Moses went vpp.

And the Lorde sayde vnto Moses: go doune and charge the people that they prease not vp vnto the Lorde for to se him, and so many off the perisshe. And let the preastes also which come to the Lordes presence, sanctifie themselves: lest the Lorde smyte them. Then Moses sayde vnto the Lorde: the people can not come vp in to mounte Sinai, for thou chargedest vs sayng: sett markes aboute the hyll and sanctifie it.

And the Lorde sayde vnto him: awaye, and get the doune: and come vp: both thou and Aaron with the. But let not the preastes and the

E i peo.

XX. Chaptre.

people presume for to come vp vnto the Lorde: lest he smyte them. And Moses wet doun vnto the people and tolde them.

¶ The. xx. Chapter.

**A**Nd God spake all these wordes ad saide: I am the Lorde thy God, which haue brought the out of the londe of Egipte ad out of the house of bondage. Thou shalt haue none other goddes in my syght.

Thou shalt make the no grauen ymage, neither any symilitude that is in heauen aboue, or in the erth beneth, or in the water that is beneth the erth. Se that thou neither bowe thy sylf vnto them neither serue them: for I the Lorde thy God, am a gelouse God, and viset the synne of the fathers vppon the childern vnto the third and fourth generacion of the that hate me: and yet shewe mercie vnto thousandes amonge them that loue me and kepe my commandmentes.

Thou shalt not take the name of the Lorde thy God in vayne, for the Lord wil not holde him gyltlesse that taketh his name in vayne.

Remembre the Sabbath daye that thou sanctifie it. Sixe dayes mayst thou labour ad do all that thou hast to doo: but the seuenth daye is the Sabbath of the Lorde thy God, in it thou shalt

XX. Chapter. Fo. XXXV.

shalt do no maner worke: neither thou nor thy sonne, nor thy doughter, neither thy manservante nor thy maydeservante, neither thy catell neither yet the straunger that is within thi gates. For in sixe dayes the Lorde made both heauen and erth and the see and all that therein is and rested the seuenth daye: wherfore the Lorde blessed the Sabbath daye and halowed it.

Honoure thy father ad thy mother, that thy dayes may be longe in the lode which the Lorde thy God geueth the.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt bere no false witnesse agest thy neighbour.

Thou shalt not couet thy neighbours housse: neither shalt couet thy neighbours wife, his manservante, his mayde, his oxe, his asse or oughte that is his.

And all the people sawe the thunder ad the lyghteninge and the noyse of the horne, ad howe the mountayne smoked. And whē the people sawe it, they remoued ad stode a ferre of ad saide vnto Moses: talke thou with vs and we wil heare: but let not god talke with vs, lest we dye. And Moses sayde vnto the people feare not; for God is come to proue you, and

E ij that

*The lawe causeth vrayn th ad maketh a mā sle from God: but the Gospell draweth a mā bove to come vnto God.*

XXI. Chaptre.

that his feare maye be amonge you that ye synne not.

And the people stode a ferre of, and Moses went in to the thicke clowde where God was. And the Lorde sayde vnto Moses: thus thou shalt saye vnto the childern of Israel: Ye haue sene how that I haue talked with you from out of heauen. Ye shal not make therfore with me goddes of syluer nor goddes of golde: in no wyse shall ye do it. An alter of erth thou shalt make vnto me and there on offer thy burnt offerings and thy peace offerings, and thy shepe and thine oxen. And in all places where I shall put the remembrance of my name, thither I will come vnto the and blesse the.

But and yf thou wilt make me an alter off stone, se thou make it not of hewed stone, for yf thou lyfte vp thy tole vpon it, thou shalt pollute it. Moreouer thou shalt not goo vp with steppes vnto myne alter, that thy nakednesse be not shewed there on.

The. xxj. Chapter.

**L**aves  
Bondemen  
These are the lawes which thou shalt set before the. Yf thou bye a seruaunte that is an hebrue, sixte yeres he shall serue, and the seuenth he shall goo out fre paynge nothinge. Yf he came alone, he shall goo out alone: Yf he came married, his wife shall go out with him. And

XXI. Chaptre. Fo. XXAV.

And yf his master haue geuen him a wife and she haue borne him sonnes or daughters: then the wife and hir childern shalbe hir masters and he shall goo out alone. But and yf the seruaunte saye I loue my master and my wife and my children, I will not goo out fre. Then let his master bringe him vnto the Goddes and set him to the doore or the dorepost, and bore his eare thorow with a naule, and let him be his seruaunte for euer.

Goddes are  
the iudges  
whiche are  
ingods stede.

Yf a man sell his doughter to be a seruaunte: she shall not goo out as the men seruautes doo. Yf she please not hir master, so that he hath geuen her to no man to wife, then shal he let hir goo fre: to sell her vnto a straunge nation shal he haue no power, because he despised her. Yf he haue promysed her vnto his sonne to wife, he shal deale with her as men do with their doughters. Yf he take him another wife, yet hir fode, rayment and dutie off mariage shal all he not mynisshe. Yf he do not these thre vnto her, then shall she goo out fre and paye no money.

He that smyteth a man that he dye, shalbe slayne for it. Yf a man laye not awayte but God deliuer him in to his hande, then I wyll poynte the a place whether he shall fle. Yf a man come presumptuously vpon his neyghboure and see

XXI. Chaptre.

But the pope  
saith come to  
myne altare.

slce him with gile, thou shalt take him fro my  
ne alter that he dye. And he that smyte his fa  
ther or his mother, shall dye for it.

He that stealeth a mā ād selleth him (yf it be  
proued vpon hym) shall be slayne for it. And  
he that curseth his father or mother, shall be  
put to deth for it. Yf men stryue together and  
one smyte another with a stone or with his fy  
ste, so that he dye not, but lyeth in bedd: yf he  
ryse agayne and walke without vpon his staffe  
then shall he that smote hī goō quyte: saue on  
ly he shal bere his charges while he laye in bed  
and paye for his healinge.

Yf a man smyte his seruaunte or his mayde  
with a staffe that they dye vnder his hande, it  
shalbe auenged. But ād yf they contynue a da  
ye or two, it shall not be auenged for they are  
his money.

when men stryue and smyte a woman with  
childe so that hir frute departe from her and  
yet no myffortune foloweth: then shall he be  
merfed, acordynge as th. womans husbonde  
will laye to his charge, and he shall paye as the  
dayesmen appoynte him. But and yf any myff  
fortune folowe, then shall he paye lyfe for lyfe,  
eye for eye, toth for toth, hande for hande, fo  
te for fote, burnynge for burnynge, wonde for  
wonde

XXI. Chaptre. Fo. XXXVII.

wonde and strype for strype.

Yf a man smyte his seruaunte or his may  
de in the eye and put it out, he shall let the goo  
fre for the eyes sake. Also yf he smyte out hys  
seruautes or his maydes toth, he shall let the  
go out fre for the tothes sake.

Yf an oxe gore a man or a woman that  
they dye, then the oxe shalbe stoned, and hys  
flesh shall not be eaten: and his master shall go  
quyte.

God so ab  
horreth mur  
der, that the  
vnreasonable  
beestes must  
dye therfore,  
and there fle  
sh cast avay

Yf the oxe were wont to runne at men in  
tyme past and it hath bene tolde his master,  
and he hath not kepte him, but that he hath  
kylled a man or a woman: then the oxe shal  
be stoned and hys master shall dye also.

Yf he be sett to a summe off money, then he  
shall geue for the delyueraunce off his lyfe,  
acordynge to all that is put vnto him.

And whether he hath gored a sonne or a do  
ughte, he shalbe serued after the same maner  
But yf it be a seruaunt or a mayde that the oxe  
hath gored, then he shall geue vnto their ma  
ster the summe of .xxx. sicles, ād the oxe shall  
be stoned.

Yf a man open a well or dygge a pytt and  
couer it not, but that an oxe or an asse fall  
theryn / the owner off the pytte shall ma  
ke it good

XXII. Chaptre.

ke it good and geue money vnto their master,  
and the dead beest shalbe his.

Yf one mans ox hurt anothers that he  
dye: then they shall sell the lyue ox and deuy-  
de the money, and the deed ox also they shall  
deuyde. But and yf it be knowne that the ox  
hath vsed to pull he in tymes past, then because  
his master hath not kepte hi, he shall paye ox  
for ox, and the deed shalbe his awne.

¶ The. xxij. Chapter

*Thefte.*

**Y**F a man steale an ox or shepe ad kille  
it or selle it, he shall restore. v. oxen for  
an ox, and. iijj. shepe for a shepe.

Yf a thefe be founde breakynge vpp ad he  
smytten that he dye, there shall no bloude be  
shed for him: excepte the sonne be vpp when  
he is founde, then there shalbe bloude shed for  
him,

A thefe shall make restitucion: Yf he haue  
not wherewith, he shalbe solde for his thefte.  
Yf the thefte be founde in his hande alyue  
(whether it be ox, asse or shepe) he shall re-  
store double.

Yf a man do hurte felde or vyneyarde,  
so that he put in his beest to fede in another  
mans felde: off the best off hys owne felde,  
and

XXII. Chaptre. Fo XXXVII.

and of the best of his awne vyneyarde, shall  
he make restitucion.

Yf fyre breake out and catch in the thor-  
nes, so that the stoukes of corne or the stodyn  
ge corne or felde be consumed therwith: he  
that kynled the fyre shall make restitucion.

Yf a man deliuer his neighbour money or  
stuffe to kepe, and it be stolen out of his hou-  
sse: Yf the thefe be foude, he shal paye double  
Yf the thefe be not founde, then the goodma-  
n of the housse shalbe brought vnto the god-  
des and swere, whether he haue put his hande  
vnto his neighbours good.

And in all maner of trespass, whether it  
be ox, asse, shepe, rayment or ony maner lost  
thyng which another challegeth to be his, the  
caule of both parties shall come before the  
goddess. And whom the goddess condene: the  
same shall paye double vnto his neighbour.

Yf a man deliuer vnto his neighbour to  
kepe, asse, ox, shepe or what soeuer beest it be  
and it dye or be hurte or dryen awaye and no  
man se it: then shall an othe of the Lorde goo  
betwene them, whether he haue put his han-  
de vnto his neighbours good, and the owner  
of it shall take the othe, and the other shall not  
make it good: Yf it be stollen from him, then  
he shall make restitucion vnto the owner: Yf  
it be

XXII. Chaptre.

it be torne with wyld beestes, the let him bringe recorde of the teerynge: and he shall not make it good,

when a man boroweth oughte of his neighbour yf it be hurte or els dye, and yf the owner therof be not by, he shall make it good: Yf the owner there of be by, he shall not make it good namely yf it be an hyred thinge ad came for hyre.

yf a man begyle a mayde that is not betrouthed and lye with her, he shall endote her and take her to his wife: Yf hir father refuse to geue her vnto him, he shall paye money acordynge to the dowerie of virgens.

Thou shalt not suffre a witch to lyue, who soeuer lyeth with a beest, shalbe slayne for it. He that offreth vnto ony goddes saue vnto the Lorde only, let him dye without redemption vexe not a straunger nether oppresse him for ye were straungers in the londe of Egypte.

Ye shall trouble no wedowe nor fatherlesse childe: \* Yf ye shall trouble the: they shall crye vnto me, ad I wyll surely heare their crye and then will my wrath waxe hoot and I will kyll you with swerde, and youre wyues shalbe wedowes and youre childern fatherlesse.

Yf

vryches

Let all oppressors of the pore take heed to this texse.

XXIII. Chaptre. Fo XXXVIII.

Yf thou lende money to ani of my people that is poore by the, thou shalt not be as an vsurer vnto him, nether shalt oppresse him with vserye.

Yf thou take thi neighbours raymēt to pledge, ge, se that thou delyuer it vnto him agayne by that the sonne goo doun. For that is his couerlet only: euē the rayment for his skynne wherin he slepeth: or els he will crye vnto me ad I will heare him, for I am mercyfull.

Thou shalt not rayle vpon the goddes, nether curse the ruelar of thi people.

Thy frutes (whether they be drye or moyst) se thou kepe not backe. Thi firstborne sonne thou shalt geue me: likewise shalt thou doo of thine oxen and of thy shepe. Seuen dayes it shall be with the dame, and the. viij. daye thou shalt geue it me.

Ye shalbe holye people vnto me, and therefore shall ye eate no flesh that is torne of beestes in the feld. But shall cast it to dogges.

The. xxiiij. Chapter.

Thou shalt not accepte a vayne tale, nether shalt put thine hande with the wicked to be an vnrighous witnesse.

Thou shalt not folowe a multitude to do euell: nether answere in a mat. r of plee that thou woldest to folow many turne a syde from

Lend

Pledge.

Goddess.

False witnesse.

XXIII. Chaptre.

from the trueth, neither shalt thou paynte a pore mans cause.

whē thou metest thine enimies oxe or asse goynge a straye, thou shalt brynge thē to him agayne.

Yf thou se thine enimies asse synke vnder his burthen, thou shalt not passe by and let him alone: but shalt helpe him to lyfte him vp agayne.

Thou shalt not hynder the righte of the poore that are amonge you in their sute.

Kepe the ferre from a false mater, and the Innocent and righteous se thou slei not, for I will not iustifye the wicked.

Gyftes. Thou shalt take no gyftes, for gyftes blynde the scynge and peruerte the wordes of the righteous.

Straunger. Thou shalt not oppresse a straunger, for I knowe the herte of straunger, because ye were straungers in Egipte.

Sixe yeres thou shalt sowe thi londe and gather in the frutes theroff: and the seuenth yere thou shalt let it rest and lye styll, that the poore of thi people maye eate, and what they leaue, the beestes of the felde shall eate: In like maner thou shalt do with thi vyneyarde and thine olyue trees.

Sixe dayes thou shalt do thi worke and the seuenth

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Fo. XXXIX

seuenth daye thou shalt kepe holic daye, that thyne oxe and thine asse maye rest and the sonne of thi mayde and the straunger maye be refreshed.

And in all thinges that I haue sayde vnto you be circumspecte.

And make no reherfall of the names of straunge goddes, nether let any man heare thē out of youre mouthes.

Thre feastes thou shalt holde vnto me in a yere. The first thou shalt kepe the feast of swete bred that thou eate vnleued bred .vij. dayes longe as I commaunded the in the tyme appoynted of the moneth of Abib, for in that moneth thou camest out of Egipte: and se that noman appeare before me emptie. And the feast of Heruest, when thou reapest the firstfrutes of thy laboures which thou hast sowne in the felde. And the feast of ingaderynge, in the ende of the yere: when thou hast gathered in thy laboures out of the felde.

Thre tymes in a yere shall all thy menchildern appere before the Lorde Iehouah.

Thou shalt not offer the bloude of my sacrifice with leueded bred: nether shall the fatt of my feast remayne vntill the morninge.

The first of the firstfrutes of thy lode thou shalt



XXIII. Chapre.

shalt bringe in to the housse of the Lorde thy God thou shalt also not seth a kyde in his moethers mylke.

Beholde, I sende mine angell before the, to kepe the in the waye, and to brynge the in to the place which I haue prepared. Beware of him and heare his voyce and angre him not: for he wyll not spare youre mysdedes, yee and my name is in him. But and yf thou shalt hearken vnto his voyce and kepe all that I shall tell the, then I wilbe an enemye vnto thine enemies and an aduersarie vnto thine aduersaries.

when myne angell goth before the and hath broughte the in vnto the Amorites, Hethites, Pherezites, Canaanites, Heuites and Iebusites and I shall haue destroyed them: se thou worshippe not their goddes nether serue them, neither do after the workes of them: but ouertrowe them and breake doune the places of them. And se that ye serue the Lorde youre God, and he shall blesse thi bred and thy water, and I will take all sycknesses awaye from amonge you.

Moreover there shalbe no woman childlesse or vnfrutefull in thi sonde, and the nombre of thi dayes I will fulfill. I will sende my feare before the and will kyll all the people whether thou shalt goo. And I will make all thine enemies turne their backes vnto the, and I will send

XXIII. Chapre. Ps. XL.

send hornettes before the, and they shall dryue out the Heuites, the Cananites and the Hethites before the.

I will not cast them out in one yere, lest the lande growe to a wyldernesse: and the beestes of the felde multiplye upon the.

But a litle and a litle I will dryue them out before the, vntill thou be increased that thou mayst enherett the londe. And I will make thi costes fro the red see vnto the see of the Philistenes and from the deserte vnto the ryuer. I will deliuer the inhabitants of the londe in to thine hande, and thou shalt dryue them out before the. And thou shalt make none appoyntment with them nor wyth their goddes. Neither shall they dwell in thi londe, lest they make the synne agaynst me: for yf thou serue their goddes, it will surely be thy decaye.

By the ryuer  
vnderstonde  
the river Be  
pharates,

The xxiiiij. Chapter.

And he sayde vnto Moses: come vnto the Lorde: both thou and Aaron, Nadab and Abihu, and the lxx. elders of Israel, and worshippe a ferre of. And Moses went him selfe alone vnto the Lorde, but they came not nye, neither came the people vp with him.

And Moses came and tolde the people all the wor

XXIII. Chaptre.

wordes of the Lorde and all the lawes. And all the people answered with one voyce and sayde: all the wordes which the Lorde hath sayde, will wee doo.

Then Moses wrote all the wordes of the Lorde and rose vp early and made an alter vnder the hyll, and .xij. pilers accordyng to the nombre of the .xij. trybes of Israel, and sent yonge men of the childern of Israel to sacrifice burnt offrynges and to offre peace offrynges of oxen vnto the Lorde.

And Moses toke halfe of the bloude and put it in basens, and the other halfe he sprenkeld on the alter. And he toke the boke of the appoyntment and red it in the audience of the people. And they seyde. All that the Lorde hath sayde, we will do and heare. And Moses toke the bloude and sprinkeld it on the people and sayde: beholde, this is the bloude of the appoyntment which the Lorde hath made wyth you upon all these wordes.

Then went Moses and Aaron, Nadab and Abihu and the .lxx. elders of Israel vpp, and sawe the God of Israel, and vnder his feet as it were a brycke worde of Saphir and as it were the facyon of heauen when is it cleare, and apō the nobles of the childern of Israel he sett not his hande. And when they had sene God they

XXV. Chaptre. Fo. XLII.

they ate and dronke.

And the Lorde sayde vnto Moses: come vpp to me in to the hyll and be there; and I will geue the tables of stone and a lawe and commaundmentes, which I haue written to teach them. Then Moses rose vppe and his minister Iosua, and Moses went vppe in to the hyll of God, and seyde vnto the elders: tarye ye here vntill we come agayne vnto you: And beholde here is Aaron and Hur with you. Yf any man haue any maters to doo, let him come to them

when Moses was come vpp in to the mounte, a clowde couered the hyll, and the glorye of the Lorde abode upon mounte Sinai, and the clowde couered it .vi. dayes. And the seventh daye he called vnto Moses out of the clowde. And the facyon of the glorie of the Lorde was like consumyng fyre on the toppe of the hyll in the syghte of the childern of Israel. And Moses went in to the mountayne. And Moses was in the mounte .xl. dayes and .xl. nyghtes.

The .xxv. Chapter

And the Lorde talked with Moses sayinge: speake vnto the childern of Israel that they geue me an heue offrynge, and of euery man that geueth it willingly wyth his herte: ye shall take it. And this is the heue

F offrynge

offrynge which ye shall take of them: gold, siluer and brasse: and lacynte coloure, scarlet, purple, hyffe and gootes here: rams skynnes that are red, and the skynnes of taxus and sethim wodd, oyle for lightes and spices for a myntynge oyle and for swete cense: Onix stones and sett stones for the Ephod and for the bresilappe.

Ephod is a garment lyke an amyce.

And they shall make me a sanctuary that I may dwell amonge them. And as I haue shewed the the facion of the habitacio and of all the ornamentes therof, euē so se that ye make it in all thynges.

And they shall make an arke of sethim wodd. ij. cubittes and an halfe longe, a cubite and an halfe brode and a cubitt and an halfe hie. And thou shalt ouerleye it with pure golde: both within and without, and shalt make an hie vppon it a crowne of golde rounde aboute. And thou shalt cast. iij. rynges of golde for it and put them in the. iij. corners there of. ij. rynges on the one syde of it and ij. on the other. And thou shalt make staues of sethim wodd and couer them with golde, and put the staues in the rynges alonge by the sydes of the arke, to bere it with all. And the staues shall abyde in the rynges of the arke, and shall not be taken awaye.

And

And thou shalt put in the arke, the wytnesse which I shall geue the.

And thou shalt make a mercyseate of pure golde. ij. cubytes and an halfe longe and a cubete and an halfe brode. And make. ij. cherubyns off thicke golde on the. ij. endes of the mercyseate: and sett the one cherub on the one ende and the other on the other ende of the mercyseate: so se that thou make them on the. ij. endes there of. And the cherubyns shall stretch their wynges abroad ouer an hie, and couer the mercyseate with their wynges, and their faces shall loke one to another: euē to the mercyseate warde, shall the faces of the cherubyns be. And thou shalt put the mercyseate aboue vpon the arke, and in the arke thou shalt put the wytnesse which I will geue the.

There I will mete the and will comon with the from vpon the mercyseate from betwene the two cherubyns which are vpon the arke of witnesse, of all thyng which I will geue the in commaundment vnto the children of Israel.

Thou shalt also make a table of sethim wodd of two cubittes longe and one cubett brode and a cubett and an halfe hie. And couer it with pure golde and make there to a crowne of golde rounde aboute. And make vnto that

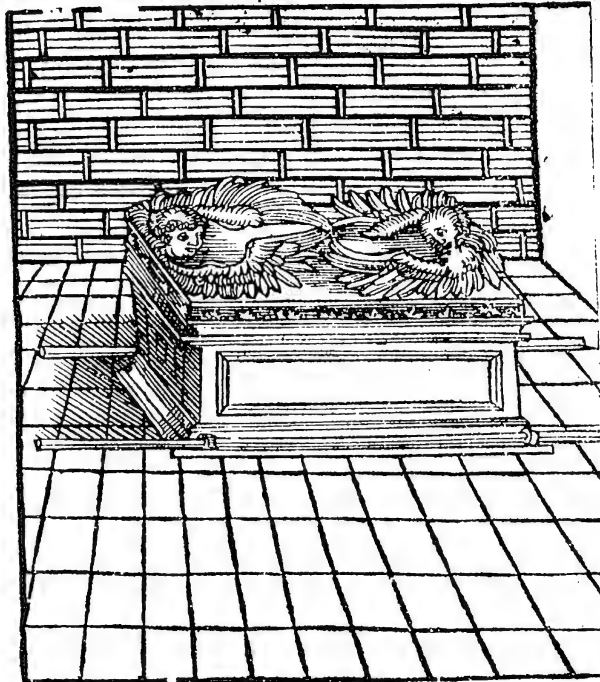
F ij. an whope

an whope of .iiij. fingers brode, rounde aboute, And make a golde crowne also to the whope rounde aboute. And make for it .iiij. rynges of golde and put them in the corners that are on the .iiij. fete therof: euē harde vnder the whope shall the rynges be, to put in staues to bere the table with all. And thou shalt make staues of Sethim wore and ouerleye the with golde, that the table maye be borne with them. And thou shalt make his dishes, spones, pottes and flatpeces to poure out withall, of fyne golde. And thou shalt sett upon the table, she

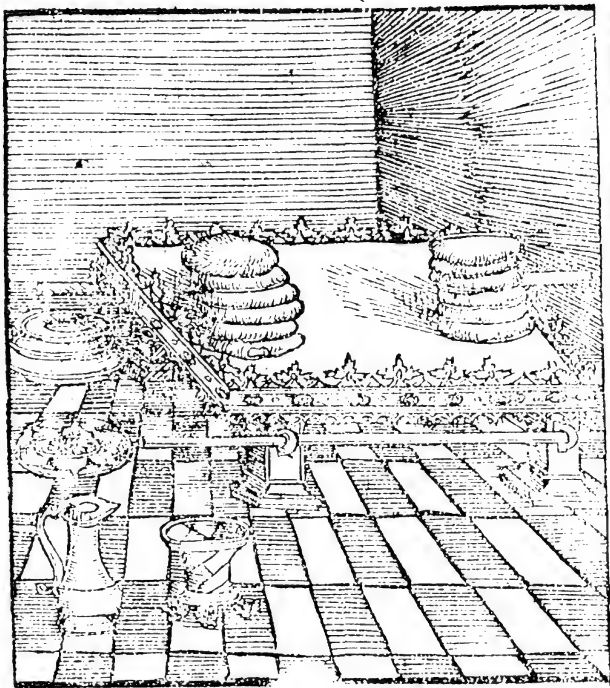
shewbred  
because it  
was alway  
in the presen-  
ce and sight  
of the Lorde

And thou shalt make a candelsticke of pure thicke golde with his shaft, braunches, holes, knoppes and floures procedynge there out. Syxe braunches shall procede out of the sydes of the candelsticke. .iiij. out of the one syde and .iiij. out of the other. And there shalbe .iiij. cuppes like vnto almondes with knoppes and floures vppon euery one of the .vi. braunches that procede out of the candelsticke: and in the candelsticke selfe .iiij. cuppes like vnto almondes with their knoppes and floures: that there be a knope vnder euery .iiij. braunches of the syxe that procede out of the candelsticke. And the knoppes and the braunches shall be altogether, one pece of pure thicke golde.

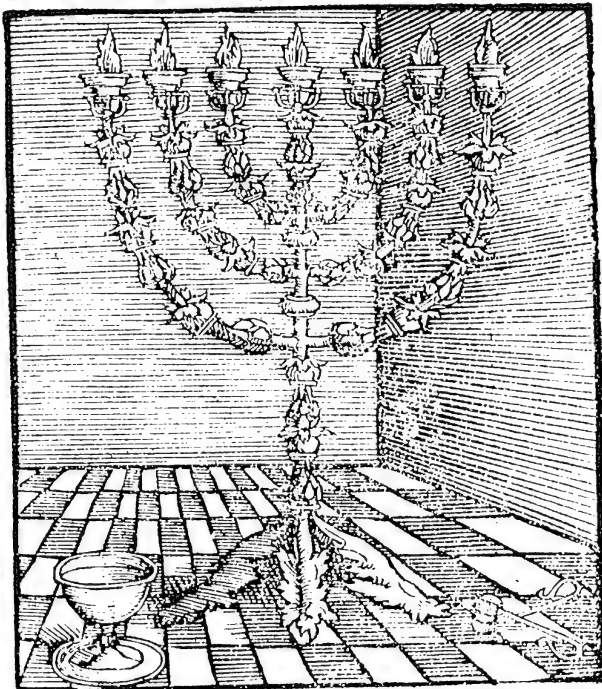
And



¶ The forme of the arke of wittnesse with his staues and two cherubyns.



¶ The table of shebreed with the loves of  
breed vppon it, and his other vessels.



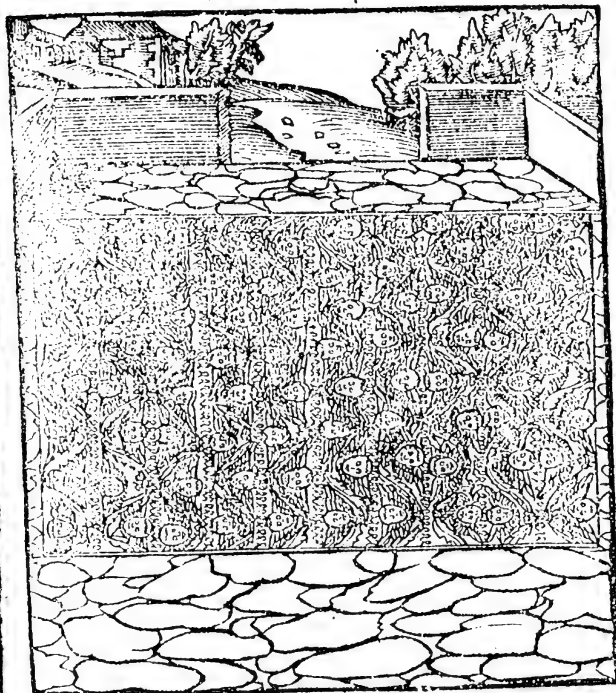
¶ The facion of the candelsticke with his lam-  
pes, snoffers and other necessaries.

And thou shalt make .vij. lampes and put them an hye there on, to geue lighte vnto the other syde that is ouer agaynst it: with snuffers and fyre pannes of pure golde. And hundred pounce weyghte of fyne golde shall make it with all the apparell. And se that thou make them after the facyon that was shewed the in the mounte.

## The xxvi. Chapter.

**A**Nd thou shalt make an habitatyō with ten curtaynes of twyned bysse, Iacynthe scarlet and purpull, and shalt make them with cherubyns of broderd worke. The lenghte of a curtayne shalbe .xxxiiij. cubyttes, and the bredth .iiij. and they shalbe all of one measure: fyue curtaynes shalbe coupled together one to a nother: and the other fyue likewise shalbe coupled together one to another.

Then shalt thou make louppes of Iacynthe coloure, a longe by the edge of the one curtayne even in the selvege of the couplinge curtayne. And likewise shalt thou make in the edge of the utmost curtayne that is coupled therewith on the other syde. Fyftie louppes shalt thou make in the one curtayne, and fyftie in the edge of the other that is coupled therewith on the other syde: so that the louppes be one ouer agaynst a nother. And thou shalt make fyftie buttons



¶ The forme of the ten curtaynes of the taber; nacle with their cherubins and fyftie loupes.

XXVI. Chaptre

buttons of golde, and couple the curtaynes together with the buttons: that it maye be an habitacyon.

And thou shalt make .xj. curtaynes of gotes heere, to be a tente to couer the habitacyon. The lenght of a curtayne shalbe .xxx. cubettes, and the bredth .iiij. and they shaibe all .xi. of one mesure. And thou shalt couple .v. by the selues, and the other sixe by them selues, and shalt double the sixte in the forefront of the tabernacle. And thou shalt make fyftie loupes in the edge of the vtmost curtayne on the one syde: euen in the couplynge courtayne, and as many in the edge of the couplynge curtayne on the other syde. And thou shalt make fyftie buttones of brashe and put them on the loupes, and couple the tent together with all: that there maye be one tabernacle.

And the remnaunt that resteth in the curtaynes of the tente: eue the bredth of halfe a curtayne that resteth, shalbe left on the backe sydes of the habitacyon: a cubite on the one side and a cubite on the other syde, of that that remaineth in the length of the curtaynes off the tabernacle, which shall remayne of ether syde of the habitacion to couer it with all.

And thou shalt make another coueringe for the tente of rams skynnes dyed red: and yet another

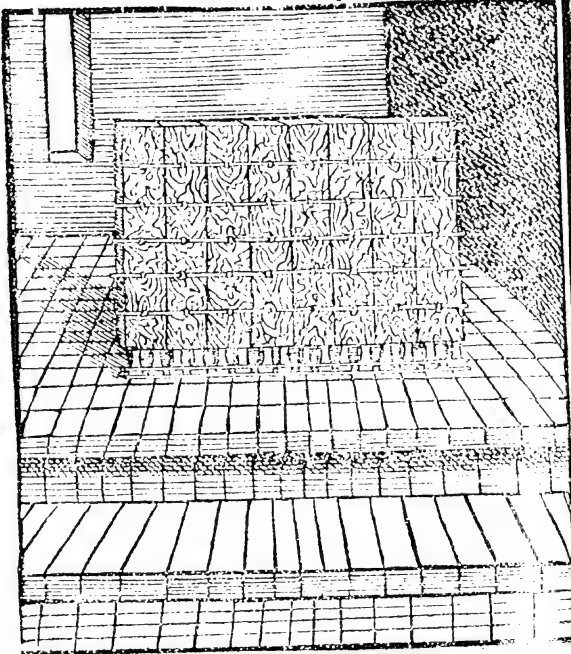
XXVI. Chaptre Fo. XLVI.

ther aboute all of taxus skynnes.

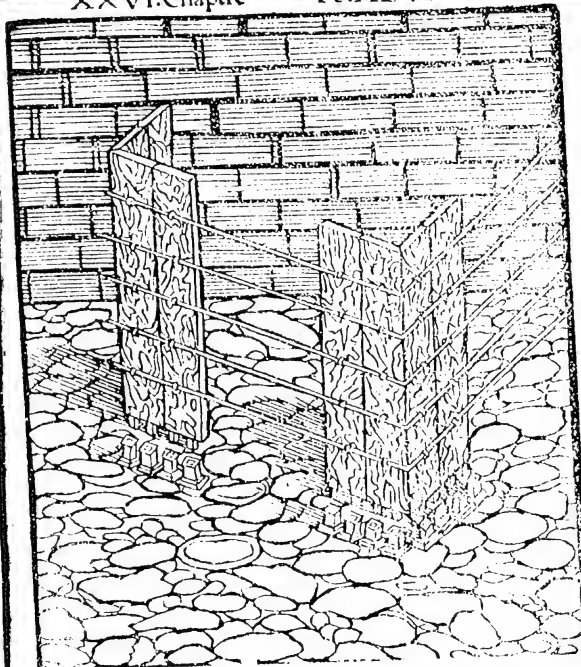
And thou shalt make bordes for the habitacion of sethim wood to stonde vp right: ten cubettes longe shall euery borde be, and a cubette and an halfe brode. Two fete shall one borde haue to couple them together with all, and so thou shalt make vnto all the bordes of the habitacion. And thou shalt make .xx. bordes for the habitacion on the south syde, and thou shalt make .xl. sokettes of syluer and put them vnder the .xx. bordes: two sokettes vnder euery borde for their two fete. In lyke maner in the north syde of the habitacyon there shalbe .xx. bordes and .xl. sokettes off syluer: two sokettes vnder euery borde. And for the west ende off the habitacyon, shalt thou make sixe bordes, and two bordes moo for the two west corners of the habitacion: so that these two bordes be coupled together beneth and lyke wyse aboue with clampes. And so shall it be in both the corners. And so there shalbe .viij. bordes in all and .xvi. sokettes off syluer: ij. sokettes vnder euery borde.

And thou shalt make barres off sethim wood fyue for the bordes of the one side of the tabernacle, and fyue for the other syde, and fyue for the bordes off the west ende. And the myddle barre shall goo alonge thorowe the myddes of the





¶ The facion of the bordes of the tabernacle,  
with their fete, sockettes and barres,



¶ The facion of the corner bordes with their  
fete sockettes and barres.

XXVI. Chapter.

of the bordes and barre them together fro the one ende vnto the other. And thou shalt couer the bordes with golde and make golden rynges for them to put the barres thorow, and shalt couer the barres with golde also. And reere vp the habitation according to the facion therof that was shewed the in the mount.

And thou shalt make a vayle off Iacynete, off scarlett, purpull and troynd bysse, and shalt make it off broderd worke and full of cherubyns. And hange it vppon. iij. pilers of sethim wodd couered with golde and that their knoppes be couered with golde also and stonde apon. iij. sokettes off syluer. And thou shalt hange vpp the vayle with rynges, and shall brynge in within the vayle, the arke of wittnesse. And the vayle shall deuyde the hollye from the most hollye.

And thou shalt put the mercysate vppon the arcke of wittnesse in the holysst place. And thou shalt put the table without the vayle and candellsticke ouer agaynst the table: vppon the south syde of the habitation. And put the table on the north syde.

And thou shalt make an hangynge for the doore of the tabernacle: off Iacynete, off scarlett, off purpull and off troynd bysse, wroughte with needle worke. And thou shalt make

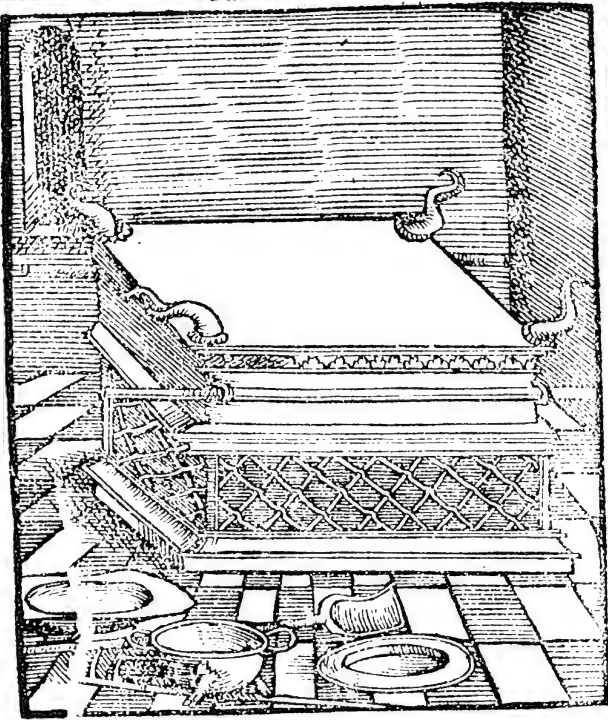
XXVII. Chapter.

make for the hangynge, fyue pilers off sethim wodd, and couer both them and their knoppes with golde, and shalt cast. v. sokettes off brassee for them.

The. xxvii. Chapter

**A**ND thou shalt make an altare of sethim wodd: fyue cubettes longe and. v. cubettes brode. that it be fouresquare, and. iij. cubettes hie. And make it hornes proceeding out in the. iij. corners of it, and couer it with brassee. And make his asshepannes, shovels, basens, fleshhokes, fyrepannes and all the apparell there of, off brassee after the fascyon of a net, and put apon the nette. iij. rynges: euen in the. iij. corners of it, and put it beneth vnder the compassse of the altare, and let the net reache vnto the one halfe of the altare, And make staues for the altare of sethim wodd, and couer the with brassee, and let them be put in rynges alonge by the sydes off the altare, to bere it with all. And make the altare holowe with bordes: euen as it was shewed the in the mount, so lett them make it.

And thou shalt make a courte vnto the habitation, which shall haue in the south syde hangynge of troynd bysse, beyng an hundred cubettes longe, and. xx. pilers thereof with there xx. sokettes off brassee: but the knoppes of the pilers



The forme of the alter of the burnt offrynge with his  
horns, ringes staues, gredyernes and other ornaments.

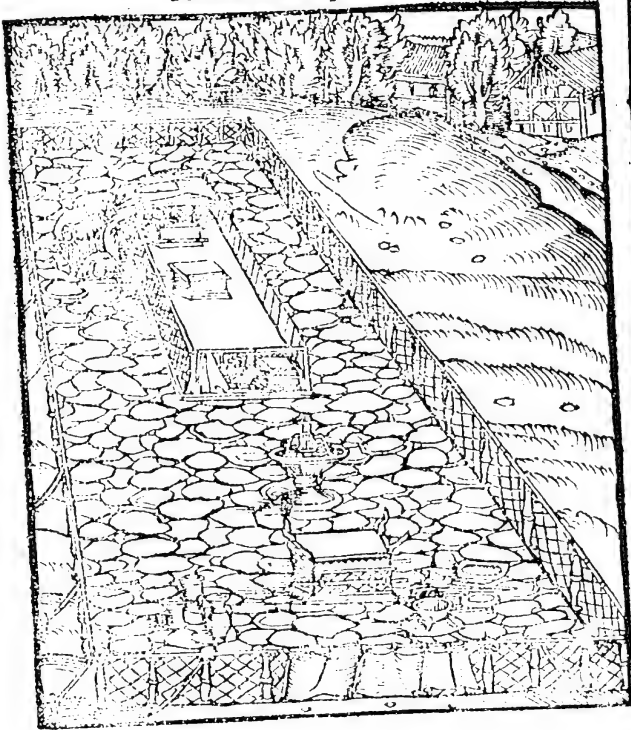
## XXVII. Chapter Fo. XLIX.

pillers and their whopes shalbe syluer. In like  
wise on the north syde there shalbe hāgynge  
of an hundred cubettes longe and .xxx. pillers  
with their sokettes of brasce, and the knoppes  
and the whopes of syluer. And in the bredth  
of the courte westwarde, there shalbe hangyn  
ges of fyfye cubettes longe, and .x. pillers with  
their .x. sokettes. And in the bredth of the  
courte eastwarde toward the rysynge of the  
sonne, shalbe hangynge of .l. cubettes. Hāgyn  
ges of .xv. cubettes in the one syde of it with  
iij. pillers and .iij. sokettes: and likewise on the  
other syde shalbe hangynge of .xv. cubettes  
with .iij. pillers and .iij. sokettes.

And in the gate of the courte shalbe a va  
yle of .xxx. cubettes: of lacynete, scarlet, purpul  
and twyned bysse wrought with nedle wor  
ke, and .iij. pillers with their .iij. sokettes. All  
the pillers rounde aboute the courte shalbe wo  
hoped with syluer, and their knoppes of syl  
uer, and their sokettes of brasce. The len  
gth of the courte, shall be an hundred cubet  
tes, and the bredth fyfye, and the heygth fy  
ue, and the hangynge shalbe of twyned bysse  
and the sokettes of brasce. And all the ves  
sels of the habitation to all maner seruyce and  
the pyntes there of: ye and the pyntes also of  
the courte, shalbe brasce.

G And

XXVII. Chapter.



The figure of the ordering of all the ornaments which must stande in the tabernacle.

XXVIII. Chapter. Fo. L.

And commaunde the children of Israel that they geue the pure oyle olyue beaten for the lyghtes to poure all way in to the lampes. In the tabernacle of witnessse without the vayne which is before the wytnesse, shall Aaron and his sonnes dresse it both even and morninge before the Lorde: And it shalbe a dewtie for euer vnto youre generacyous after you: to be geuen of the children of Israel.

The xxxviij. Chapter.

And take thou vnto the, Aaron thy brother and his sonnes with him, from amonge the children of Israel, that he maye mynistrer vnto me: both Aaron, Nadab, Abihu, Eleazar and Ithamar Aarons sonnes. And thou shalt make holyc rayment for Aaron thy brother, both honorable and glorious. Moreover speake vnto all that are wyse harted which I haue fylled with the sprete of wysedome: that they make Aarons rayment to consecrate him wyth, that he maye mynistrer vnto me.

These are the garmentes which they shall make: a brestplate, Ephod, a tuncycle, a straye cote, a myter and a girdell. And they shall make holyc garmentes for Aaron thy brother and his sonnes, that he maye mynistrer vnto me. And they shal take there to, golde, lacinete, scarlet, G ij. purpull

XXVIII. Chapter.



The forme of Aaron with all his apparell.

XXVIII

Fo. LI

purpull and bysse.

And they shall make the Ephod: of golde Iacynete, scarlett, purpull ad white twyned bysse with broderdworke, The two sydes shall come to gether, clossed vppe in the edges thereof And the girdell of the Ephod shalbe of the same workemanshippe ad of the same stuffe: couen of golde, Iacynete, scarlete, purpull ad twyned bysse,

And thou shalt take two onyx stones and graue in them the names of the children of Israel: sixe in the one stone, and the other sixe in the other stone: acordinge to the order of their birth. After the worke of a stonegrauer, euē as sygnettes are grauen, shalt thou graue the ij stones with the names of the children of Israel, ad shalt make the to be set in ouches of golde. And thou shalt put the two stones apō the two shulders of the Ephod, ad they shalbe stones off remembraunce vnto the children off Israel. And Aaron shall bere their names before the Lorde vppon hys two shulders for a remembraunce.

And thou shalt make hokes off golde and two cheynes off fine golde: lynkeworke and wrethed, and fasten the wrethed cheynes to the hokes.

And thou shalt make the brestlappe of enesample

# XXVIII. Chapter.

sample with broderd worke: euē after the worke of the Ephod shalt thou make it: of golde, Iacynēte, scarlet, purple ad twyned bysse shalt thou make it. Fouresquare it shall be ad double, an hand brede longe and an hand brede brode. And thou shalt fyll it with.iiij. rowes of stones. In the first rowe shalbe a Sardios, a Topas and Smaragdus. The seconde rowe: a Rubyn, Saphir and a Diamonde. The thyrd: Lyguriōs an Acatt and Amatist. The fourth: a Turcas, Onix and Iaspis. And they shalbe sett in golde in their inclosers. And the stones shalbe grauen as sygnettes be graue: with the names of the childern of Israel euen with .xij. names euery one with his name acordynge to the .xij. trybes.

And thou shalt make vppon the brestlappe .ij. fasteninge cheynes of pure golde ad wrec then worke. And thou shalt make likewyse vppon the brestlappe .ij. rynges of golde and put them on the edges of the brestlappe, and put the .ij. wrethen cheynes of golde in the .ij. rynges which are in the edges of the brestlappe, And the .ij. endes of the .ij. cheynes thou shalt fasten in the .ij. rynges, and put them vppon the shulders of the Ephod: on the foresyde of it.

And thou shalt yet make .ij. rynges of golde and

## XXVIII. Chapter. Fo. LII.

de ad put the in the .ij. edges of the brestlappe euē in the borders there of towards the insyde of the Ephod that is ouer agaynst it. And yet .ij. other ryges of golde thou shalt make, ad put the on the .ij. sydes of the Ephod, beneth ouer agaynst the brestlappe, alowe where the sydes are ioyned together vppō the brodered girdell of the Ephod. And they shall bynde the brestlappe by his rynges vnto the rynges of the Ephod with a lace of Iacynēte, that it maye lye close vnto the brodered girdell of the Ephod, that the brestlappe be not loosened from the Ephod.

And Aarō shall bere the names of the childern of Israel in the brestlappe of ensāple vppō his herte, whē he goth in to the holy place, for a remēbraunce before the Lorde allwaye. And thou shalt put i the brestlappe of ensāple

\* lighte ad perfectnesse: that they be euē vppō Aarōs herte whē he goeth i before the Lorde: ad Aarō shal bere the ensāple of the childern of Israel vppō his herte before the Lorde alwaie

And thou shalt make the tuncle vnto the Ephod, all to gether of Iacynēte. And ther shal be an hole for the heed in the myddes of it, ad let there be a bonde of wouen worke rounde aboute the coloure of it: as it were the coloure of a partlet, that it rent not. And beneth vppon

Lighte ad perfectnesse: In Hebrew it is lightes ad perfectnesse: ad I thinke that the one vnto the brestlappe by his rynges of stones that did glister ad had light in them and the other clere stones as crystals. And the lighte betokened the light of Godes vynde and the purenesse cleane livinge accordynge to the lawe and was therefore called the ensāple of the childern of Israel, because it put the in remembrance to kepe Godes vynde ad to do there as.



XXVIII. Chapter.

vppon the hem, thou shalt make pomgranates of lacyne, of scarlet, and of purpulle rounde aboute the hem, and belles of golde betwene them rounde aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute vppon the hem of the tunicle. And Aaron shall haue it vppon him when he minystrereth, that the sounde maye be herde when he goeth in in to the holy place before the Lorde and when he cometh out, that he dye not.

*That he call  
eth the holy  
nesse of the  
Lorde I sup-  
pose it be this  
name I couah*

And thou shalt make a place of pure golde, and graue there on (as signettes are grauen) the holynes of the Lorde, and put it on a lace of lacyne and tye it vnto the mytre, vppon the forefront of it, that it be vpon Aarons forehead: that Aaron bere the synne of the holy thynges which the childern of Israel haue halowed in all their holye giftes. And it shall be alwayes vpon Aarons forehead, that they maye be accepted before the Lorde.

And thou shalt make an albe of bysse, and thou shalt make a mytre of bysse and a girdell of needle worke.

And thou shalt make for Aarons sonnes also cotes, girdels and bonettes honourable and glorious, and thou shalt put them vppon Aaron thy brother and on his sonnes with him and

XXIX. Chapter. Fo. LIII.

and shalt anoynte them and fyll theyr handes and consecrate them, that they maye minystrer vnto me. And thou shalt make them linnen breches to couer their preuyties: from the loynes vnto the thyes shall they reach. And they shall be vpon Aaron and his sonnes, whē they go in to the tabernacle of wytnesse, or when they go vnto the altare to minystrer in holynes, that they bere no synne and so dye. And it shall be a lawe for euer vnto Aaron and his seed after him.

The. xxix. Chapter.

**T**His is the thinge that thou shalt doo vnto them when thou halowest them to be my preastes. Take one ox and two rammes that are without blemyshe, and vneleued bred and cakes of swete bred tempered with oyle and wafers of swete bred anoynted with oyle (of wheten floure shalt thou make them) and put them in a maunde and brynge the in the maunde with the oyle and the.ij. rammes.

And brynge Aaron and his sonnes vnto the doore of the tabernacle of wytnesse, and wash them with water, and take the garmentes, and put vpon Aaron: the stryte cote, and the tunicle of the Ephod, and the Ephod and the breste lappe: and gerth the to him with the brodered girdel of the Ephod. And put the mitre vppon his

*Of this they  
take the conse-  
cratyng of  
byschoppes and  
anoynting  
of preastes,  
though they  
haue altered  
the maner so  
me vvhys*



XXIX. Chaptre

his heed and put the holy crowne vpon the my tre. Then take the anoyntyng oyle and poure it apon his heed and anoynte him. And brynge his sonnes and put albes apon them, and gird them with girdels: as well Aaron as his sonnes. And put the bonettes on them that the prestes office maye be theirs for a perpetuall lawe.

And fyll the handes of Aaron and of his sonnes, and brynge the ox before the tabernacle of witnesse. And let Aaron and his sonnes put their handes apon his heed and kyll him before the Lord in the dore of the tabernacle of witnesse. And take of the blood of the ox and put it apon the hornes of the alter with thi finger and poure all the bloude apon the botome of the alter. And take all the fatt that couereth the inwardes, and the kall that is on the lyuer and the .ij. kydneyes with the fatt that is apon the: and burne the apon the alter. But the flesh of the ox and his skynne and his donge, shalt thou burne with fyre, without the holste. For it is a synneofferyng.

Then take one of the rammes, and let Aaron and his sonnes put their handes apon the heade of the ram, and cause him to be slayne, and take of his bloude and sprenkell it rounde aboute apon the alter, and cutt the ram in peces and

wesh

XXIX. Chapter Fo. LIII.

wesh the inwardes of him and his legges, and put them vnto the peces and vnto his heed, and burne the hole ram apon the alter. For it is a burnt offeryng vnto the Lorde, and a swete sauoure of the Lordes sacrifice.

And take the other ram and let Aaron and his sonnes, put their handes apon his heed and let him than be kylled. And take of his bloude and put it apon the tyepe of the righte eare of Aaron and of his sonnes, and apon the thombe of their righte handes, and apon the great too of their ryghte fete: and sprenkell the bloude apon the alter rounde aboute.

Then take of the bloude that is apon the alter and of the anoyntyng oyle, and sprenkell it apon Aaron and his vestimētes, and apon his sonnes and apon their garmētes also. This is he and his clothes holy and his sonnes and their clothes holye also.

Then take the fatt of the ram and his rompe and the fatt that couereth the inwardes and the kall of the lyuer and the two kydneyes and the fatt that is apon them and the righte shulder (for that ram is a fulloffryng) and a symnell of bred and a cake of oyled bred and a wafer out of the baskett of swete bred that is before

the Lorde,

XXIX. Chaptre.

the Lorde, and put all apon the handes of Aaron and on the handes of his sonnes : and waue the in ad out a waueoffrynge vnto the Lorde. Than take it from of their handes and burne it apon the alter: euen apon the burnt offeringe, to be a sauoure of swetnesse before the Lorde. For it is a sacrifice vnto the Lorde.

Then take the brest of the ram that is Aarons fulloffrynge and waue it a waueoffrynge before the Lorde, ad let that be thy parte. And sanctifie the brest of the waueoffrynge and the shulder of the heueoffrynge whiche is waued and heued vp of the ram whiche is the fulloffrynge of Aaron ad of his sonnes. And it shal be Aarons ad his sonnes dutye for euer, of the childre of Israel: for it is an heueoffrynge. And the heueoffrynge shalbe the Lordes dutie of the children of Israel: euen of the sacrifice of their peaccoffrynges which they heue vnto the Lorde.

And the holye garmentes of Aaron shalbe his sonnes after him, to anoynte them therin, and to fyll their handes therin. And that sonne that is preast in his stede after him, shal all put them on seuen dayes: that he goo in to the tabernacle of witnesse, to minitre in the holye place.

Thā take the ram that is the fulloffryng ad  
feth

XXIX. Chaptre. Fo. LV.

feth his flesh in an holye place. And Aarō and his sonnes shall eat the flesh of hi, ad the bred that is in the basket: euen in the dore of the tabernacle of witnesse. And they shall eat the, because the attonmēt was made therewith to fyll their handes and to sanctifie the: but a straunger shal not eate therof, because they are holie

Yf oughte of the flesh of the fulloffrynges, or of the bred remayne vnto the mornynge, thou shalt burne it with fyre: for it shall not be eaten, because it is holie. And se thou do vnto Aaron and his sonnes: euen so in all thynges as I haue commaunded the: that thou fyll their handes seuen dayes and offre euery daye an ox for a synneoffrynge for to recōcyle with all. And thou shalt halowe the alter when thou reconcylest it, and shalt anoynte it to sanctifie it. Seue dayes thou shalt reconcyle the alter and sanctifie it, that it maye be an alter most holie: so that no mā maye twich it but thei that be consecrate.

This is that which thou shalt offre vpo the alter: ij. lambes of one yere olde daye by daye for euer, the one thou shalt offre in the mornynge and the other at euen. And vnto the one lā be take a tenth deale of floure myngled wyth the fourth parte of an hin of beaten oyle, and the fourth parte of an hin of wyne, for a drinke.

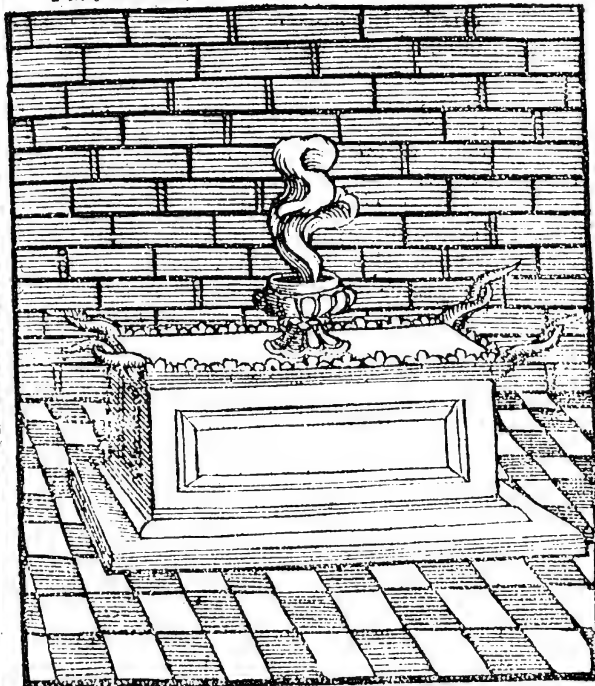
Toch not  
the ci alyce  
nor the altar  
re stone nor  
holvoyle and  
holde youre  
hande ont off  
the fonte.

keof.

keoffrynge. And the other lambe thou shalt offer at euen and shall doo thereto acordynge to the meateoffrynge and drinkeoffrynge in the mornynge, to be an odoure of a swete sauoure of the sacrifice of the Lorde. And it shall be a continuall burnt offrynge amonge youre children after you, in the doore of the tabernacle of witnesse before the Lorde, where I will mete you to spake vnto you there. There I will mete wyth the childern of Israel, and wilbe sanctified in myne honoure. And I will sanctifie the tabernacle of witnesse and the alter: and I will sanctifie also both Aaron and his sonnes to be my preastes. And moreover I will dwell amonge the children of Israel and wilbe their God. And they shal knowe that I am the Lorde their God that broughte them out of the lond of Egipte for to dwell amonge them: euen I the Lorde their God,

¶ The xxx. Chapter.

**A**nd thou shalt make an alter to burne offrynges therin, of sethim wod: a cubet longe, and a cubet brode, euen fouresquare shall it be and two cubettes hye: with hornes procedyng out of it, and thou shalt ouerlay it with fyne golde both the resse and the walles round aboute, and his hornes also, and shalt make vnto it a crowne of gold rounde aboute, and ij. golde ringes on ether



¶ The forme of the altare of incense with all that belongeth vnto it.

XXXIX. Chaptre.

on ether syde, euen vnder the croune, to put staues therein for to bere it with all. And thou shalt make the staues of sethim wodd and couer them with golde. And thou shalt put it before the vayne that hangeth before the arcke of witnesse, and before the mercysseate that is before the witnesse, where I will mete the.

And Aaron shall burne thereon swete cense euery mornynge when he dresseth the lampes: and lykwyle at euen when he setteth vpp the lampes he shall burne cense perpetually before the Lorde thorow out youre generacions. Ye shall put no straunge cense thereon, nether burnt sacrifice nor meate offrynge: nether poure any drynke offrynge thereon. And Aaron shall reconyle his hornes once in a yere, wch the bloude of the synne offrynge of reconylyng: euen once in the yere shall he reconyle it thorow youre generacions. And so is it most holye vnto the Lorde.

And the Lorde spake vnto Moses saynge: when thou takest the summe of the childern of Israel and tellest them, they shall geue euery mā a reconylyng of his soule vnto the Lorde, that there be no plague amonge them when thou tellest them. And thus moch shall euery man geue that goeth in the nombre: halfe a syde, after the holye syde: a syde is .xx. geas: and

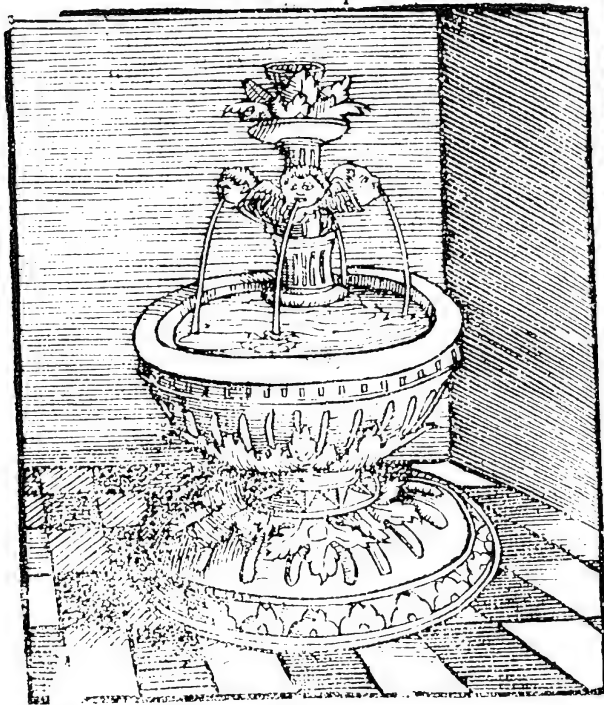
XXX. Chapter Fo. LIVII

and an halfe syde shall be the heue offrynge vnto the Lorde. And all that are numbred of the that are .xx. yere olde and aboue shall geue an heue offrynge vnto the Lorde. The rych shall not passe, and the poore shall not goo vnder halfe a syde, when they geue an heue offrynge vnto the Lorde for the attonemēt of their soules. And thou shalt take the reconylyng money of the children of Israel and shalt put it vnto the vse of the tabernacle of witnesse, and it shall be a memoriall of the childern of Israel before the Lorde, to make attonement for their foules.

And the Lorde spake vnto Moses saynge: thou shalt make a lauer of brasse and his fote also of brasse to wash with all, and shalt put it betwene the tabernacle of witnesse and the altar and put water therein: that Aaron and his sonnes maye wsh both their handes and theyr fete thereout, whē they go in to the tabernacle of witnesse, or whē they goo vnto the altare to minstre and to burne the Lordes offrynge, lest they dye. And it shall be an ordinaunce for euer vnto him and his seed amonge youre childern after you.

And the Lorde spake vnto Moses saynge: take principall spices: of pure myrre fift hundred sydes, of swete cynamome halfe so moch

H i two hū



¶ The figure of the laver of brasſe with his fote.

two hundred and fyfte ſicles: of ſwete calāmy  
te, two hundred and .l. Of caſſia, two hundred  
and .l. after the holye ſycle, and of oyle olyue an  
hin. And make of them holye anoyntyng  
oyle euen an oyle compounde after the craſte  
of the apoticarye. And noynte the tabernacle  
off wyneſſe therewyth, and the arcke of wit-  
neſſe, and the table with all his apparell, and  
the candelticke with all his ordinaunce, and  
the alter of incenſe, and the alter of burnt ſacri-  
fice and all his veſſels, and the lauer and his  
fote. And ſacrifice them that they maye be  
moſt holye: ſo that no man twyche them but  
they that be halowed. And anoynte Aaron  
and his ſonnes and conſecrate the to miniſtre  
vnto me.

And thou ſhalt ſpeake vnto the childre of  
Iſrael ſaynge: this ſhalbe an holye oyntyng  
oyl vnto me, thorow out youre generacions. No  
mans fleſh ſhalbe anoynted therewith: nether  
ſhall ye make any other after the makinge of it  
for it is holye, ſe therfore that ye take it for ho-  
lye. whoſoeuer maketh like that, or whoſoeuer  
putteth any of it apon a ſtraunger, ſhall peryſh  
from amonge his people.

And the Lord ſayd vnto Moſes: take vnto  
the ſwete ſpices: ſtaſſe, onycha, ſwete galbanū  
ād pure frankenſens, of etch like moch: ād make  
ki ij cens

# XXXI. Chapter.

cens of them cōpounde after the craſte of the apoticarye, myngled together, that it maye be made pure and holye. And beat it to powder and put it before the witneſſe in the tabernacle of witneſſe, where I will mete the, but let it be vnto you holye. And ſe that ye make none after the makinge of that, but let it be vnto you holye for the Lorde. And whoſoeuer ſhall make like vnto that, to ſmell thereto, ſhall periſh from amonge his people.

## ¶ The. xxxj. Chapter

**A**Nd the Lorde ſpake vnto Moſes ſayinge: beholde, I haue called by name, Bezaleel the ſonne of Uriſone to Hur of the tribe of Iuda. And I haue filled hi with the ſpirit of God, with wiſdome, vnderſtandinge and knowledge: euē in all maner worke, to finde out ſote faytes, to worke in golde ſyluer and braſſe and with the craſte to graue ſtones, to ſet and to carue in tibre and to worke in all maner worke māſhipe. And beholde, I haue geuē him to be his companion Ahiaſiab the ſonne of Ahiaſimach of the tribe of Dan, and in the hartes of all that are wiſe harted I haue put wiſdom to make all that I haue commaunded the: the tabernacle of witneſſe, and the arcke of witneſſe, and the mercyſeate that is there vppon, all the ornamentes of the tabernacle, and the

# XXXI

# Fo. LIX

the table with his ordinaunce, and the pure candleſticke with al his apparell, and the alter of incenſe, and the alter of burnt offrynges with al his veſſels, and the lauer with his ſote, and the veſtiments to miniſtre in, and the holye garmētes for Aarō the preaſt, and the garmētes of his ſonnes to miniſtre in, and the anoyntinge oyle and the ſwete cenſe for the ſanctuarye: accordinge to al as I haue commaunded the ſhall they doo.

And the Lorde ſpake vnto Moſes ſayinge: ſpeake vnto the childern of Iſrael and ſaye: i any wyſe ſe that ye kepe my Sabbath, for it ſhalbe a ſygne betwene me and you in youre generacions for to knowe, that I the Lorde doo ſanctifie you. Kepe my Sabbath therefore, that it be an holye thyng vnto you. He that defileth it, ſhall be ſlayne therfore. For whoſoeuer worketh therein, the ſame ſoule ſhalbe roted out from amonge his people. Sixe dayes ſhall men worke, but the ſeuenth daye is the Sabbath of the holye reſte of the Lorde: ſo that whoſoeuer doeth any worke in the Sabbath daye, ſhal dye for it. wherfore let the childern of Iſrael kepe the Sabbath, that they obſerue it thorowe out their generacions, that it be an appoyntement for euer. For it ſhalbe a ſygne betwene me, and the childern of Iſrael for euer. For in ſixe dayes the Lorde made heauen and erth, and the ſeuenth

*The ſabbath beſide that it ſerued to come and heare the worde of god and to ſe ke hiſ vvil and to offer and reconcile the felices vnto god, it was a ſigne vnto them alſo and did put off in remembrance that it was god that ſanctified him with his holy ſpirit and not hei them ſelues with vverkes.*

XXXI. Chapter.

cens of them cōpounde after the crafte of the apoticarye, myngled together, that it maye be made pure and holye. And beat it to powder and put it before the witnesse in the tabernacle of witnesse, where I will mete the, but let it be vnto you holye. And se that ye make none after the makinge of that, but let it be vnto you holye for the Lorde. And whosoever shall make like vnto that, to smell thereto, shall perish from amonge his people.

¶ The. xxxj. Chapter

**A**nd the Lorde spake vnto Moses sayng: ge: beholde, I haue called by name, Bezaleel the sonne of Uri sōne to Hur of the tribe of Iuda. And I haue filled hī with the sprete of God, with wisdom, vnderstandinge and knowlege: euē in all maner worke, to finde out soyle faytes, to worke in golde syluer and brasse and with the crafte to graue stones, to set and to carue in tibre and to worke in all maner worke māshipe. And beholde, I haue geuē him to be his companion Ahaliab the sonne of Ahisamach of the tribe of Dan, and in the hertes of all that are wise harted I haue put wisdom to make all that I haue commaunded the: the tabernacle of witnesse, and the arcke of witnesse, and the mercysate that is there vpon, all the ornamentes of the tabernacle, and the

table

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Fo. LIX

the table with his ordinaunce, and the pure candlestick with al his apparell, and the alter of incens, and the alter of burnt offrynges with al his vessels, and the lauer with his fote, and the vestimētes to ministrate in, and the holye garmētes for Aarō the preast, and the garmētes of his sonnes to ministrate in, and the anoyntinge oyle and the swete cense for the sanctuary: accordinge to al as I haue commaunded the shall they doo.

And the Lorde spake vnto Moses sayng: speake vnto the childern of Israel and saye: i any wyse se that ye kepe my Sabbath, for it shalbe a sygne betwene me and you in youre generacions for to knowe, that I the Lorde doo sanctifie you. Kepe my Sabbath therfore, that it be an holie thyng vnto you. He that defileth it, shal be slayne therfore. For whosoever worketh therein, the same soule shalbe roted out from amonge his people. Sixe dayes shall men worke, but the seuenth daye is the Sabbath of the holie reste of the Lorde: so that whosoever doeth any worke in the Sabbath daye, shal dye for it. wherfore let the childern of Israel kepe the Sabbath, that they obserue it thorowlye out their generacions, that it be an appoyntement for euer. For it shalbe a sygne betwene me, and the childern of Israel for euer. For in sixe dayes the Lorde made heauen and erth, and the

seuenth

The sabbath beside that it served to co. me and heare the worde of god and to seeke his vil and to offer and reconcile the selues vnto god, it was a sygne vnto them also and did put in remembrance that it was god that sanctified the with his holie sprete and not thei them selues with their holie



XXXII. Chapter.

seuenth daye he rested and was refreshed.

And whē he had made an end of comening with Moses vppon the mounte Sinai, he gaue him two tables of witnesse: which were of stone and written with the finger of God.

¶ The xxxij. Chapter

**A**Nd when the people sawe that it was longe or Moses came doune out of the mountayne, they gathered them selues together and came vnto Aaron and sayde vnto him: Vp and make vs a god to goe before vs: for of this Moses the felowe that brought vs out of the lande off Egipte, we wote not what ys become.

And Aaron saide vnto them: plucke of the golden earynges which are in the eares of youre wyues, youre sonnes and of youre doughters: and brynge them vnto me. And all the people plucked of the golden earynges that were in their eares, and broughte them vnto Aaron. And he receaued them of their handes and fashioned it with a grauer and made it a calfe of molten metall. And they sayde: This is thi god O Israel, whiche brought the out of the lande off Egipte.

And when Aaron sawe that, he made an altar

there

XXXII

Fo. LX

there before it, and made a proclamacion saing to morow shalbe holy daye vnto the Lorde.

And they rose vp in the mornynge and offred burnt offrynges, and brought offrynges of attonement also. And than they satt them doune to eate and drynke, and rose vpp agayne to playe.

Than the Lorde sayde vnto Moses: go get the doune, for thi people which thou broughtest out of the lāde of Egipte, haue marred all they are turned at once out of the waye whiche I comaunded the, and haue made the a calfe of molten metall, and haue worshipped it and haue offred therto and haue saide: This is thy God thou Israel, which hath brought the out of the lande of Egipte. And the Lorde sayde vnto Moses: beholde, I see this people that it is a stiff necked people, and now therfore suffre me that my wrath maye waxe hote vppō the, and that I maye consume the: and than will I make of the a mightie people,

Than Moses besoughte the Lorde his God and sayde: O Lord, why shuld thy wrath waxe hote apō thy people which thou hast brought out of the lande of Egipte with great power and with a mightie hande? wherfore shuld the Egyptians speake and saye: For a mischefe dyd he brynge them out: euen for to slee them in

The popa  
voulde curse  
xx. hundred  
thoufande as  
blacke as co  
les, and sende  
the to hell for  
to haue soche  
a profre, and  
voulde not  
haue prayed  
as Moses did.

XXXII. Chapter.

them in the mountayns, and to consume them from the face of the erth. Turne from thi fere se wrath, and haue compassion ouer the wickednesse of thi people. Remembre Abraham, Isaac and Israel thy seruauntes, to whō thou sworeſt by thyne owne ſelfe and ſaideſt vnto thē: I wil multiplye youre ſeed as the ſtarres of heauen, and al this lande which I haue ſaide, I will geue vnto youre ſeed: and they ſhall inheret it for euer. And the Lorde refrayned him ſelfe from that euell, which he ſayde he wolde do vnto his people.

And Moſes turned his backe and went doune fro the hyll, and the .ij. tables of witneſſe in his hande: which were wryttē on both the leaues and were the worke of God, and the writinge was the writinge of God graue apon the tables. And when Iofua herde the noyſe of the people as they ſhouted, he ſaide vnto Moſes: there is a noyſe of warre in the hoſte. And he ſayde: it is not the crye of thē that haue the maſtrye, nor of thē that haue the worſe: but I doo heare the noyſe of ſynginge.

And as ſoone as he came nye vnto the hoſte and ſawe the calfe and the daunſyng, his wrath waxed hote, and he caſt the tables out of his hande, and brake them euen at the hyll foote. And he toke the calfe which they had made

and

XXXIIj. Chapter. Fo. XLI.

and burned it with fyre, and ſtampt it vnto powder and ſtrowed it in the water, and made the childern of Israel drynke. And thā Moſes ſayde vnto Aarō: what dyd this people vnto the that thou haſt brought ſo great a ſynne apon them.

And Aaron ſayde: let not the wrath of my Lorde waxe ſearſe, thou knoweſt the people that they are euen ſett on myſchefe: they ſayde vnto me: make us a god to goo before us, for we wote not what is become of Moſes the ſeruaunt that brought us out of the lande of Egipte. And I ſayde vnto them: let them that haue golde, take and brynge it me: and I keſt it in to the fyre, and there of came out this calfe.

when Moſes ſawe that the people were naked (for Aaron had made them naked vnto their ſhame when they made inſurrection) he went and ſtoode in the gate of the hoſte and ſayde: Yf any man perteyne vnto the Lorde, lett him come to me. And all the ſonnes of Leui gathered them ſelues together and came vnto him. And he ſayde vnto them, thus ſayeth the Lorde of Israel: put euery man his ſwerde by his ſyde, and goo in and out from gate to gate thorow out the hoſte: and ſlee euery man his brother, euery man his frende and euery man his neighbour. And the childern of Leui dyd

as Moſes

XXXIII. Chapter.

The popls  
bull fleeth  
moos thā A  
ronscalfc, eu  
an hundred  
thousand for  
one heere of  
them.

as Moses had sayde. And there were slayne of the people the same daye, aboute thre thousand men. Then Moses sayde: fyll youre handes vnto the Lorde this daye, euey man vppō his sonne and vppon his brother: to brynge vppō you a blessinge this daye.

And on the morowe, Moses sayde vnto the people: Ye haue synned a great synne. But now I will goo vpp vnto the Lorde, to witt whether I can make an attonement for youre synne.

O pitifull  
Moses, ad li.  
keyvise O  
mercifull pa  
ul Roma. ix.  
And o abho  
minable pope  
vwith all his  
mercilesse l  
doles.

And Moses went agayne vnto the Lorde and sayde: Oh, this people haue synned a great synne and haue made thē a god of golde: Yet forgeue them their synne I praye the: Yf not wype me out of thy boke which thou hast written. And the Lorde sayde vnto Moses: I will put him out of my boke that hath synned agaynst me. But goo and brynge the people vnto the lande which I sayde vnto the: beholde, my ne angell shall goo before the. Neuerthelater in the daye when I vyset, I will vysett their synne vppon them. And the Lorde plagued the people, because they made the calfe which Aaron made.

The xxxiiij. Chapter

**A**nd the Lorde sayde vnto Moses: de parte ad goo hence: both thou ad the people

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people which thou hast brought out of the lād of Egipte, vnto the lande which I swore vnto Abraham, Isaac ad Jacob saynge: vnto thi seed I will geue it. And I will sende an angell before the, and will cast out the Canaanites, the Amorites, the Hethites, the Pherezites, the Heuities and the Iebusites: that thou maist goo in to a lande that floweth with mylke ad honye. But I will not goo among you my selfe, for ye are a styfnecked people: lest I consume you by the waye. And when the people heard this euell tydinges, they sorowed: ad no mā dyd put on his best rayment.

And the Lorde spake vnto Moses, saye vn to the childern of Israel: ye are a styfnecked people: I must come ons sodenly apon you, ad make an ende of you. But now put youre goodly raymēt from you, that I maye wete what to do vnto you. And the childern of Israel layde their goodly raymēt from them euē vnder the mount Horeb.

And Moses toke the tabernacle ad pitched it without the hoste a ferre of frō the hoste, ad called it the tabernacle of wytnesse. And al that wold axe any questiō of the Lorde, went out vnto the tabernacle of wytnesse which was without the hoste. And when Moses wēt out vnto the tabernacle, all the people rose

vp ad

### XXXIII. Chaptre.

vp and stode euery man in his tentdore and looked after Moses, vntill he was gone in to the tabernacle. And as sone as Moses was entred in to the tabernacle, the clouden piler descended and stode in the dore of the tabernacle, ad he talked with Moses. And when all the people sawe the clouden piler stonde in the tabernacle dore, they rose vp and worshipped: euery man in his tentdore.

And the Lorde spake vnto Moses face to face, as a man speaketh vnto his frende. And when Moses turned agayne in to the hoste, the ladd Iosua his seruante the sonne of Nun departed not out of the tabernacle. And Moses sayde vnto the Lorde: se, thou saydest vnto me: lede this people forth, but thou shewest me not whom thou wilt send with me. And hast sayde moreouer: I knowe the by name and thou hast also founde grace in my sighte: Now therfore, yf I haue founde fauoure in thi sighte, the shewe me thy waye ad let me knowe the: that I maye fynde grace in thi sighte. And loke on this also, how that this nacyon is thi people.

*The popish  
saye, my chyr-  
rel, mi parshi  
my diocese,  
and the mon-  
kes and frires  
saye all is ou-  
er.*

And he sayde: my presence shall goo with the, and I will geue the rest. And he sayde: yf thi presence goo not with me, carye us not hence for how shall it be knowne now that both I and

### XXXIII. Chaptre. Fo. XLIII.

I and thi people haue founde fauoure in thi sighte, but in that thou goest with us: that both I and thi people haue a preemynence before all the people that are vpon the face of the earth. And the Lorde sayde vnto Moses: I will doo this also that thou hast sayde, for thou hast founde grace in my sighte, and I knowe the by name.

And he sayde: I besech the, shewe me thi glorie: And he sayde: I will make all my good goo before the, and I will be called in this name Iehouah before the, ad wil shewe mercy to whom I shew mercy, and will haue compassion on on whom I haue compassion. And he sayde furthermore: thou mayst not se my face, for there shall no man se me and lyue.

And the Lorde sayde: beholde, there is a place by me, and thou shalt stonde apon a rocke, and while my glorie goeth forth I will put the in a clyfte of the rocke, and will put myne hande apon the while I passe by. And then I will take awaye myne hande, and thou shalt se my backe partes: but my face shall not be sene.

### The. xxxiiij. Chapter.

**A**Nd the Lorde sayde vnto Moses: hew the. ij. tables of stone like vnto the first that I maye write in the wordes which were in

XXXIII. Chapter.

re in the fyrst. ij. tables, which thou brakest.

And he rectye agaynst the mornige that thou mayst come vpp early vnto the mount of Sinai and stode me there apō the toppe of the mount. But let no man come vpp with the, nether let any man be sene thorow out all the mount, nether let shepe nor oxen fede before the hyll.

And Moses hewed. ij. tablēs of stone like vnto the first and rose vp early in the morninge and went vp vnto the moūt of Sinai as the Lorde cōmaunded him: and toke in his hāde the. ij. tables of stone. And the Lorde descēded in the cloude, and stode with him there: and he called apō the name of the Lorde. And whē the Lorde walked before him, he cryed: Lorde Lorde God full of compassion and mercy, which art not lightly angrie but abundist in mercy and truth, and kepest mercy in store for thoufandes, and forgettest wikednesse, trespāce and synne (for there is no man ynnocēt before the) and visitest the wikydnesse of the fathers vpon the childern and apon childerns childern. euen vnto the thryd and fourth generatiō. And Moses bowed himself to the erth quykly, and worshipped and sayde: yf I haue fōūde grace in thi sighte o Lorde, than let my Lorde goo with us (for it is a stuburne people) and haue mercy apon

XXXIII. Chapter. Fo. XLIII.

apō oure wikednesse and oure synne, and let us be thyne enheritaunce.

And he sayde: beholde, I make an appoyntment before all this people, that I will do maruells: soch as haue not bene done ī all the worlde, nether amōge any nacyon. And all the people amonge which thou art, shall se the worke of the Lorde: for it is a terribble thinge that I will doo with the: kepe all that I commaunde the this daye, and beholde: I will cast out before the: the Amorites, Canaanites, Hethites, Pherezites, Heuites and Iebusites. Take hede to thi selfe, that thou make no compacte with the inhabitors of the lōde whether thou goest lest it be cause of ruyne amonge you. But ouerthrowe their alters and breke their pillars, and cutt doune their grooues, for thou shalt worshippe no straunge God For the Lorde is called gelous, because he is a gelous God: lest yf thou make any agreament with the inhabitors of the lande, when they go a whoorynge after their goddes and do sacrifice vnto their goddes, they call the and thou eate of their sacrificy: and thou take of their daughters vnto thi sonnes, and when their daughters goo a whoorynge after their goddes, they make thi sonnes goo a whoorynge after their goddes also.

Thou

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Thou shalt make the no goddes of metall. The fest of swete bred shalt thou kepe, .ad. vij. dayes thou shalt eate unleuended bred (as I commaunded the) in the tyme apoynted in the moneth of Abib: for in the moneth of Abib thou camest out of Egipte. All that breaketh vp the matryce shalbe mine, and all that breaketh the matryce amonge thi catell, yf it be male: whether it be oxen or shepe. But the first of the asse thou shalt buy out with a shepe, or yf thou redeme him not: so thou breake his necke. All the first borne of thi sonnes thou must nedes redeme. And so that no mā appeare before me emptye.

Sixe dayes thou shalt worke, and the seventh thou shalt rest: both from earynge and reapinge. Thou shalt obserue the feast of weekes with the fyrst frutes of wheate heruest, .ad. the feast of ingaderynge at the yeres ende. Thrice in a yere shall all youre men childern appeare before the Lorde Ichouah God of Israel: for I will cast out the nacions before the and will enlarge thi costes, so that no man shall desyre thi londe, while thou goest vp to appeare before the face of the Lorde thi God: thryse in the yere.

Thou shalt not offre the bloude of my sacrifice with leuended bred: nether shall ought of the

That is a god  
texte for the  
popes

XXXIII. Chapter. LXV.

of the sacrifice of the feast of Paschever, be leue unto the morning. The first of the firstfrutes of thy londe, thou shalt brynge unto the house of the Lorde thy God. And so, that thou seth not a kydd in his mothers mylke.

And the Lorde sayde vnto Moses: write these wordes, for vpon these wordes I haue made a couenaunt with the and with the childern of Israel. And he was there with the Lorde .xl. dayes .ad. .xl. nyghtes, .ad. neither ate bred nor dronke water. And he wrote in the tables the wordes of the couenaunt: euen ten verses.

And Moses came doune from mount Sinai and the .ij. tables of witnesse in his hande, and yet he wist not that the skynne of his face shone with beames of his comenyng with him. And when Aaron and all the childern of Israel looked apon Moses and sawe that the skynne of his face shone with beames, they were a frayde to come nye him. But he called the to him, and then Aaron and all the cheefe of the companye came vnto him, .ad. Moses talked with them.

And at the last all the childern of Israel came vnto him, and he commaunded them all that the Lorde had sayde vnto him in mount Sinai. And as soone as he had made an ende of comenyng with them, he put a couerynge

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unded.

### XXXV. Chapter.

apō his face. But whē he went before the Lorde to speak with him, he toke the couerige of vntill he came out. And he came out and spake vnto the childern of Israel that which he was commaunded. And the childern of Israel sawe the face of Moses, that the skynne of his face shone with beames: but Moses put a couerynge vppon his face, vntill he went in, to comen with him.

### The. xxxv. Chapter.

**A**ND Moses gathered all the companye of the childern of Israel together, and sayde vnto them: these are the thinges which the Lorde hath commaunded to doo: Sixe dayes ye shall worke, but the seuenth daye shal be vnto you the holy Sabbath of the Lordes rest: so that whosoever doth any worke therein, shall dye. Moreouer ye shall kyndle no fyre thorow out all youre habitacions apō the Sabbath daye.

And Moses spake vnto all the multitude of the childern of Israel sayinge: this is the thinge which the Lorde commaunded sayinge: Geue fro amonge you an heueoffringe, vnto the Lorde. All thatt are willynge in their hartes, shall brynge heueoffringes vnto the Lorde: golde, syluer, brasse: lacynte, scarlet, purpull, bysse and gootes hare: rams skynnes red and taxus skynnes and

### XXXV. Chapter. Fo. LXVI.

nes and Sethim wodd: and oyle for lightes and spices for the anoyntyng oyle and for the sweete cens: And Onixstones and stones to be sett for the Ephod and for the brestlappe.

And let all them that are myseharted amonge you, come and make all that the Lorde hath commaunded: the habitation and the tent there of with his couerynge and his rynges, borders, barres, pilers and sokettes: the arke and the staues thereof with the mercyscate and the vayle that couereth it: the table and his staues with all that pertyneth thereto and the shewebred: the candellsticke of lighte with his apparel and his lampes and the oyle for the lightes: the censalter and his staues, the anoyntyng oyle and the sweete cens and the hangyng before the tabernacle dore: the alter of burnt sacrificees and his brasen gredyren that longeth there to with his staues and all his ordynaunce and the lauer and his fote: the hangynges of the court with his pilers and their sokettes, and the hangyng to the dore of the court: the pyennes of the habitation and the pyennes of the court with their boordes: the mynysryng garments to mynysire with in holynesse, and the hely vestimentes of Aaron the preast and the vestimentes of his sonnes to mynysire in.

I if And



# XXXV. Chapter.

And all the companye of the childern of Israel departed from the presence of Moses. And they went (as many as their hartes coraged them and as many as their spirites made shem wyllynge) and broughte heueoffrynges vnto the Lorde, to the makynge of the tabernacle of wytnesse and for all his uses and for the holy vestmentes. And the men came with the women (euen as many as were wyllynge harted) and brought bracelettes, earynges, rynges and girdels and all maner Jewels of golde. And all the men that waued waueoffrynges of golde vnto the Lorde and euery man with whom was founde Iacynete, scarlet, purpull, bysse or gootes hayre or red skynnes of rammes or taxus skynnes, brought it. And all that houe vpp golde or brasse, brought an heueoffrynge vnto the Lorde. And all men with whom was founde sethim wodde mete for any maner worke or scruyce, brought it.

And all the women that were wise herted to worke with their handes, spanne, and brought the sponne worke, both of Iacynete, scarlet, purpull and bysse. And all the women that excelled in wysdome of herte, spāne the gootes hayre. And the lordes brought Onix stones and settstones for the E pod, and for the brest lappe, and spyce and oyle: both for the lightes and

# XXXVI. Chapter. Fo. XLVII

and for the anoynting oyle and for the swete cens. And the childern of Israel brought wyllyngeoffrynges vnto the Lorde, both men and women: as many as their hartes made the wyllynge to brynge, for all maner workes which the Lorde had commaunded to make by the hande of Moses.

And Moses sayde vnto the childern of Israel: beholde, the Lorde hath called by name Bezabeel the son of Uri the son of Hur of the trybe of Iuda, and hath fylled him with the sprete of God, with wysdome, vnderstōdinge and knowlege, euen in all maner worke, and to fynde out curyous workes, to worke in golde, syluer and brasse: and with grauyng of stones to sett, and with keruyng in wodde, and to worke in all maner of sotle workes. And he hath put in hys harte the grace to teach: both him and Ahaliab the son of Ahisamach of the trybe of Dan hath he fylled with wysdome of herte, to worke all maner of grauen worke: they are also broderers and workers with needle. In Iacynete, scarlet, purple and bysse, and are workers that can make all maner worke, and can deuylse sotle workes.

## The. xxxvi. Chapter.

And Bezabeel wrought and Ahaliab and all wyse harted men to whom the Lorde had

### XXXVI. Chapter

had geuen wysdome and vnderstandyng, to knowe how to worke all maner worke for the holye service, in all that the Lorde commaunded. And Moses called for Bezaleel Ahaliab and all the wise harted men in whose hartes the Lorde had put wysdome, eue as many ab their hartes coraged to come vnto the worke to worke it. And they receaued of Moses all the heueoffrynges which the childern of Israel had brought for the worke of the holye service to make it with all. And they brougth besyde that wyllyngeoffrynges every morning.

And all the wise men that wrought all the holye worke, came euery man from his worke which they made, and spake vnto Moses sayinge: the people brynge to moch and aboue that is ynough to serue for the worke which the Lorde hath commaunded to make. And then Moses gaue a commaundment, and they caused it to be proclaimed thorow out the hoste sayinge: se that nether man nor woman prepare any moare worke for the holy heueoffrynge, and so the people were \* forbidden to brynge: for the stuffe they had, was sufficient for them vnto all the worke, to make it and to moch.

And

### XXXVI. Chapter. Fo. XLVIII.

And all the wise harted men amonge them that wroughte in the worke of the habytacyon made: euen .x. corteynes of twyned bysse, lacynete, scarlet and purple, and made them full of cherubyns with broderd worke. The length of one curtayne was .xxxviij. cubettes and the bredth .iiij. and were all off one fyle. And they coupled fyue curteynes by them selues, and other fyue by them selues. And they made fyfye loupes of lacynete alonge by the edge of the vtmost curtayne, euen in the silvege of the couplynge courtayne: And likewise they made on the syde of the vtmost couplynge curtayne on the other syde, fyfye loupes they made in the one curtayne, and fyfye in the edge of the couplynge courtayne on the other syde: so that the loupes were one oueragenst another. And they made fyfye rynges of golde, and coupled the curtaynes one to another with the rynges: and so was it made a dwellinge place.

And they made .xi. curtaynes of gootes heere to be a tent ouer the tabernacle .xxx. cubettes longe a pece and .iiij. cubettes brode, and they all .xi. of one fyle. And they coupled .v. by them selues, and

when will the  
Pope saye  
hoo, and for  
bid to offere  
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dinge of saint  
Peters chyr-  
ch: and when  
will oure spir-  
itualtie saye  
hoo, and for-  
bid to geue  
the more lon-  
ge ad to ma-  
ke moe fada-  
cions: neuer  
verely vntill  
they haue all.

### XXXVI. Chapter

and. vi. by them selues, and they made fyfye louppes alonge by the border of the vtmost couplinge courtayne on the one syde, and fyfye in the edge of the couplinge curtayne on the other syde. And they made fyfye rynges of brasse to couple the tent together that it myghte be one. And they made a couerynge vnto the tent of rammes skynnes red, and yet another of taxus skynnes aboue all.

And they made bordes for the dwellinge place of sethim wodd that stode vpright euery borde. x. cubetes longe and a cubet ad an halfe brode. And they made. ij. fete to euery boorde of the dwellinge place ioyninge one to another. And they made. xx. boordes for the south syde of the habytacyon, and xl. sokettes of syluer vnder the. xx. boordes. ij. sokettes vnder euery boorde, euen for the. ij. fete of the. And for the other syde of the dwellinge towarde the north, they made other. xx. boordes with xl. sokettes of syluer. ij. sokettes vnder euery boorde. And behynde in the ende of the tabernacle towarde the west, they made. vi. boordes and. ij. other bordes for the corners of the habytacyon behynde, and they were ioyned cloffe both beneth and also aboue with clampes, and thus they dyd to both the corners: so they were in all. viij. boordes and. xvi. sokettes, vnder

### XXXVII. Chapter Fo. LXIX.

der euery borde two sokettes.

And they made barres of sethim wodd. v. for the bordes of the one syde of the habitacion and. v. for the other, ad fiue for the bordes of the west ende of the habitacion. And they made the myddell barre to shote thorowe the bordes: euen from the one ende to the other, and ouerlayde the bordes with golde, and made the rynges of golde to thrust the barres thorow, and couered the barres with golde. And they made an hangyng of lacinete, of scarlett purple ad twyned bysse with cherubyns of broder worke. And made ther vnto. iiij. pilers of sethim wodd and ouerlayde them with golde. Their knoppes were also of gold, ad they cast for them. iiij. sokettes of syluer. And they made an hangyng for the tabernacle dore: of lacinete, scarlett, purple and twyned bysse of needle worke, and the pilers of it were fiue with their knoppes, and ouerlayde the heades of them and the whooppes with golde, with their fiue sokettes of brasse.

### The. xxxvij. Chapter

And bezaleel made the arcke of sethim wodd two cubettes and an halfe longe and a cubette and a halfe brode, and a cubette and a halfe hie: and ouerlayde it with fyne golde

# XXXVII. Chaptre

de both within and without, and made a crowne of golde to it rounde aboute, and cast for it .iiij. rynges of golde for the .iiij. corners of it: twoo rynges for the one syde and two for the other, and made staues of Sethim wodd, and couered them wyth golde, and put the staues in the rynges alonge by the syde of the arcke to bere it with all.

And he made the mercyseate of pure golde two cubettes and a halfe longe and one cubette and a halfe brode, and made two cherubyns of thicke golde apon the two endes off the mercyseate: One cherub on the one ende, and another cherub on the other ende of the mercyseate. And the cherubyns spredde out their wynges aboue an hye, and couered the mercyseate therewith, And their faces were one to another: euen to the mercyseate warde, were the faces of the cherubins.

And he made the table of sethim wodd two cubettes longe and a cubette brode, and a cubette and an halfe hyghe, and ouerlayde it with fine golde, and made thereto a crowne of golde rounde aboute, and made thereto an whoope of an hande brede rounde aboute, and made vnto the whope a crowne of golde rounde aboute, and cast for it .iiij. rynges of golde and put the rynges in the .iiij. corners by the feete:

euen

# XXXVII. Chapter Fo. LXXX.

euen vnder the whope to put staues in to bere the table with all. And he made staues of Sethim wodd and couered them with golde to bere the table with all, and made the vessels that were on the table of pure golde, the dysshes, spones, flattepieces and pottes to poure with all,

And he made the candelsticke of pure thicke golde: both the candelsticke and his shaft: with braunces, bolles, knoppes and floures proceedinge out of it. Sixe braunches proceedinge out of the sydes thereof .iiij. out of the one syde and .iiij. out of the other. And on euery braunche were .iiij. cuppes like vnto almondes, wyth knoppes and floures thorow out the sixe braunches that proceded out of the candelsticke. And apon the candelsticke selfe, were .iiij. cuppes after the facyon of almondes with knoppes and floures: vnder euey two braunches a knoppe. And the knoppes and the braunches proceded out of it, and were all one peece of pure thicke golde. And he made seuen lampes thereto, and the snuffers thereof, and fyrepines of pure golde. An hundred weyghte of pure golde, made both it and all that belongeth thereto.

And he made the cesalter of sethim wodd of a cubett lōge and a cubett brode: euē .iiij. square and

### XXXVIII. Chaptre

and two cubettes hye with hornes procedynge out of it. And he couered it with pure golde both the toppe and the sydes rounde aboute and the hornes of it, and made vnto it a crowne of golde rounde aboute. And he made two rynges of golde vnto it, euen vnder the crowne apon ether syde of it, to put staues in for to bere it with al: and made staues of sethim wodd, and ouerlayde them with golde. And he made the holy anoyntinge oyle and the swete pure incens after the apothecarys craft.

### ¶ The xxxviij. Chapter

**A**Nd he made the burnt offryng alter of sethim wodd, foure cubettes longe and v cubettes brode: euen. iij. square, and. iij. cubettes hye. And he made hornes in the. iij. corners of it procedynge out of it, and ouerlayde it with brasfe. And he made all the vessels of the alter: the cauldrons, shovels, basyns, fleshokes and colepannes all of brasfe.

And he made a brasen gredyren of networke vnto the alter rounde aboute a lowe bench vnder the compasse of the alter: so that it reached vnto halfe the altare, and cast. iij. rynges of brasfe for the. iij. endes of the gredyren to put staues in. And he made staues of sethim wodd and couered them with brasfe, and put the staues in the rynges alonge by the alter syde to

### XXXVIII. Chaptre Fo. LXXXI

de to bere it with all, and made the alter holow with bordes.

And he made the lauer of brasfe and the fote of it also of brasfe, in the syghte of them that dyd watch before the dore of the tabernacle of witnesse.

And he made the courte with hangynges of twyned bysse of an hundred cubettes longe vpon the south syde, and. xxx. pilers with. xxx. sokettes of brasfe: but the knoppes of the pilers, and the whoopes were syluer. And on the north syde the hangynges were an hundred cubettes longe with. xx. pilers and. xx. sokettes of brasfe, but the knoppes and the whoopes of the pilers were of syluer. And on the west syde, were hangynges of. l. cubettes longe, and. x. pilers with their. x. sokettes, and the knoppes and the whoopes of the pilers were syluer. And on the east syde towarde the sonne rysynge, were hangynges of. l. cubettes: the hangynges of the one syde of the gate were. xv. cubettes longe, and their pilers. iij. with their. iij. sokettes. And off the other syde of the court gate, were hangynges also of. xv. cubettes longe, and their pilers. iij. with. iij. sokettes. Now all the hangynges of the courte rounde aboute, were of twyned bysse, and the sokettes of the pilers were brasfe: but the knoppes and the whoopes of the pilers were syluer.

### XXXVIII. Chapter.

re syluer, and the heedes were ouerlayde wylth syluer, ad all the pilers of the courte were whoped aboute with syluer. And the hanginge of the gate of the courte was nedleworke: of lacinete, scarlet, purple, and twyned bysse. xxx. cubettes longe and fiue in the bredth, acordynge to the hangynges of the courte. And the pilers were. iij. with. iiij. sokettes of brasfe, ad the knoppes of syluer, ad the heedes ouerlayde wylth syluer and whoped aboute with syluer, ad all the pynnes of the tabernacle ad of the courte rounde aboute were brasfe.

This is the summe of the habitacyō of witnesse, whiche was counted at the commaundment of Moses: and was the office of the Leuites by the hande of Ithamar sonne to Aaron the preast. And Bezalcel sonne of Uri sonne to Hur of the trybe of iuda, made all that the Lorde commaunded Moses, and with hi Ahaliab sonne of Ahisamach of the tribe of Dan, a cōnyng grauer ad a worker of nedle worke In lacinete, scarlet, purple ad bysse.

All the golde that was occupyde apon all the worke of the holy place (whiche was the golde of the waueofferynge) was. xxxix. hundred weyght and seuen hundred and. xxx. sycles, acordynge to the holy sycle. And the summe of syluer that came of the multitude, was. v. score

### XXXVIII. Chapter Fo. LXXII

score hundred weyght and a thousande seuen hundred and. lxxv. sycles of the holy sycle.

Every man offerynge halfe a sycle after the weyght of the holy sycle amonge them that went to be nombred from. xxx. yere olde and aboue, amonge. vj. hundred thousande ad. iij. thousande ad. v. hundred ad. l. men.

And the. v. score hundred weyght of syluer, went to the castynge of the sokettes of the sanctuary and the sokettes of the wayle: an hundred sokettes of the fiue score hundred weyght an hundred weyght to euery sokette. And the thousande seuen hundred and. lxxv. sycles, made knoppes to the pilers ad ouerlayde the heedes and whoped them.

And the brasfe of the waueofferynge was lxx. hundred weyght and two thousande, and. iij. hundred sycles. And therewith he made the sokettes to the doore of the tabernacle of witnesse, and the brasen altare, and the brasen gredyren that longeth thereto, and all the vessels of the alter, and the sokettes of the courte rounde aboute, and the sokettes of the courte gate, and all the pynnes off the habitacyon, and all the pynnes of the courte rounde aboute.

And of

**A**nd of the Iacynete, scarlet, purple and twyned bysse, they made the vestimētes of ministracion to do seruyce in in that holye place, and made the holye garmentes that perteyned to Aaron, as the Lorde commaunded Moses.

And they made the Ephod of golde, Iacinte, scarlet, purple, and twyned bysse. And they dyd beate the golde in to thynne plates, and cutte it in to wyres: to worke it in the Iacinte, scarlet, purple and the bysse, with broderd worke. And they made the sydes come together, and cloosed them vp by the two edges. And the brodrynge of the girdel that was vpon it, was of the same stuffe and after the same worke of golde, Iacinte, scarlet, purple and twyned bysse, as the Lorde commaunded Moses.

And they wrought onix stones cloosed in ouches of golde and graued as sygnettes are grauen with the names of the children of Israel, and put them on the shulders of the Ephod that they shulde be a remembraunce of the children of Israel, as the Lorde commaunded Moses.

And they made the brestlappe of conning worke, after the worke of the Ephod: euen of golde, Iacinte, scarlet, purple and twyned bysse  
And

And they made it. iiij. square and double, and hadde bredth longe and an hande bredth brode. And thei filled it with. iiij. rowes of stones (the first rowe: Sardios, a Topas and Smaragdus. the secōde rowe: a Rubin, a Saphir and a Diamōde. The. iij. rowe: Ligurios, an Achat and a Amatiſt. The fourth rowe: a Turcas, an Onix and a Iaspis) closed in ouches of gold in their incloſers. And the. xij. stones were graued as sygnettes with the names of the children of Israel: eueri stone with his name, accordinge to the. xij trybes.

And they made apon the brestlappe, twoo fastenyng cheynes of wrethen worke and pure golde. And they made two hokes of golde and two golde rynges, and put the two rynges apon the two corners of the brestlappe. And they put the two chaynes of golde in the. ij. rynges, in the corners of the brestlappe. And the. ij. endes of the two cheynes they fastened in the. ij. hokes, and put them on the shulders of the Ephod apon the forefront of it.

And they made two other rynges of golde and put them on the two other corners of the brestlappe alonge apon the edge of it, toward the insyde of the Ephod that is ouer agaynst it. And they made yet two other golde rynges, and put them on the. ij. sydes of the Ephod, beneth  
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on the fore syde of it: euē where the sydes goe together, aboue apō the brodrynge of the Ephod, and they strayned the brestlappe by his ringes vnto the ringes of the Ephod, with laces of Iacinthe, that it mighte lye fast apō the brodrynge of the Ephod, and shulde not be loosed from of the Ephod: as the Lorde commaunded Moses.

And he made the tuncle vnto the Ephod of wouen worke and all together of Iacinthe, and the heade of the tuncle was in the midst of it as the color of a partlet, with a bonde rounde aboute the color, that it shulde not rent, And they made beneth apō the hem of the tuncle: pomgranates of Iacinthe, scarlet, purple and twyned bysse. And they made litle belles of pure golde, and put them amonge the pomgranates rounde aboute apō the edge of the tuncle a bell and a pomgranate, a bell and a pomgranate rounde aboute the hemmes of the tuncle to mynistrin in, as the Lorde commaunded Moses.

And they made cotes of bysse of wouen worke for Aaron and his sonnes, and a mytre of bysse, and goodly bonettes of bysse, and linnen breeches of twyned bysse, and a gyrdell of twyned bysse, Iacinthe, scarlett and purple: euē of needle worke, as the Lorde commaunded Moses.

And

And they made the plate of the holy crowne of fine golde, and wrote apō it with graue worke: the holynes of the Lorde. and tyed it to a lace of Iacinthe to fasten yt an hys apō the mytre, as the Lorde commaunded Moses.

Thus was all the worke of the habitacyon of the tabernacle of witnessse, finished. And the childern of Israel dyd, accordyng to all that the Lorde had commaunded Moses. And they brought the habitacyon vnto Moses: the tent and all his apparell thereof: the buttones boordes, barres, pilers and sokettes: and the couerynge of rams skynnes red, and the couerynge of taxus skynnes, and the hanginge vayne, and the arcke of witnessse with the staues thereof, and the mercyseate: the table and all the ordinaunce thereof, and the shewbred, and the pure candellsticke, and the lampes prepared therevnto with all the vessels thereof, and the oyle for lyghtes, and the golden altare and the anoyntyng oyle and the swete cens, and the hanginge of the tabernacle doore, and the brasen alter, and the gredycern of brasse longyng therevnto with his barres and all his vessels, and the lauer with his fote, and the hanginges of the courte with his pilers and sokettes, and the hanginge to the courte gate, his boordes and pyntes, and all the ordinaunce that

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XL. Chapter.

serueth to the habitation of the tabernacle of witnesse, and the ministringe vestimentes to serue in the holy place, and the holy vestimentes of Aaron the preast and his sonnes raymentes to ministrate in: acording to: all that the Lorde commaunded Moses: euen so the children of Israel made all the worke. And Moses behelde all the worke: and se, they had done it euen as the Lorde commaunded: and thā Moses blessed them.

¶ The. xl. Chapter

**A**ND the Lorde spake vnto Moses saying: In the first daye of the first moneth shalt thou sett vp the habitaciō of the tabernacle of witnesse, and put therē the arcke of witnesse, and couer the arcke with the vayle, and brynge in the table and apparell it, and brynge in the candellsticke and put on his lampes, and sett the censalter of golde before the arcke of witnesse, and put the hangyng of the dore vnto the habitation. And sett the burnt offeringe alter before the dore of the tabernacle of witnesse, and sett the lauer betwene the tabernacle of witnesse, and the alter, and put water therein, and make the court rounde aboute, and set vp the hangyng of the court gate.

And

XXXVIII. Chapter Fo. LXXXV.

And take the anoyntinge oyle and anoynt the habitation and all that is there in, and haue low it and all that belonge there to: that it maye be holye. And anoynte the altar of the burnt offerings and all his vessels, and sanctifie the altar that it maye be most holye. And anoynte also the lauer and his fote, and sanctifie it.

*Of this text the scole men dispute that the very fine ringe alone maketh the prest now also with out the brestplate of light and perfectnesse so that they haue all power thereby and what they saye is done immediately whether they send to heven or hell, and that with out preachynge either of the lawe of God or of his holy Gospell.*

Then brynge Aaron and his sonnes vnto the dore of the tabernacle of witnesse, and wash them with water. And put upon Aaron the holy vestimentes, and anoynte him and sanctifie him that he maye ministrate vnto me, that thou mayest anoyntinge mate be an euertlastinge preast hode vnto the thorow out their generacions. And Moses dyd acordige to all that the Lorde commaunded him.

Thus was the tabernacle reared vp the first moneth in the secōde yere. And Moses reared vp the tabernacle and fastened his sockettes, and set vp the bordes and put in their barres, and reared vp the pillers, and spread abroad the tēt ouer the habitaciō and put the coueringe of the tent an hye aboue it: as the Lorde commaunded Moses.

And he toke and put the testimonye in the arke and sett the stauces to the arke and put the merciescate an hye upon the arcke, and brought it to the

XXXVIII. Chapter.

te the arcke in to the habitaciō and hanged vp the vayle and couered the arcke of witnesse, as the Lorde commaunded Moses.

And he put the table in the tabernacle off witnesse in the north syde of the habitaciō without the vayle, and set the bred in ordre before the Lorde, euē as the Lorde had commaunded Moses.

And he put the candelslicke in the tabernacle of witnesse ouer agaynst the table in the south syde of the habitacion, and set vp the lampes before the Lorde: as the Lorde commaunded Moses. And he put the golden alter in the tabernacle of witnesse before the vayle, and brent swete cens there on as the Lorde commaunded Moses. And set vp the hangyng in the dore of the habitacion, and set the burnt offering alter before the dore of the tabernacle of witnesse, and offred burnt offerings and meat offerings there on as the Lorde commaunded Moses.

And he set the lauer betwene the tabernacle of witnesse and the alter, and poured water there in to wash with all. And both Moses Aaron and his sonnes washed their hādes and their fete there at: both when they went in to the tabernacle of witnesse, or whē they went to the alter, as the Lorde cōmaunded Moses.

And

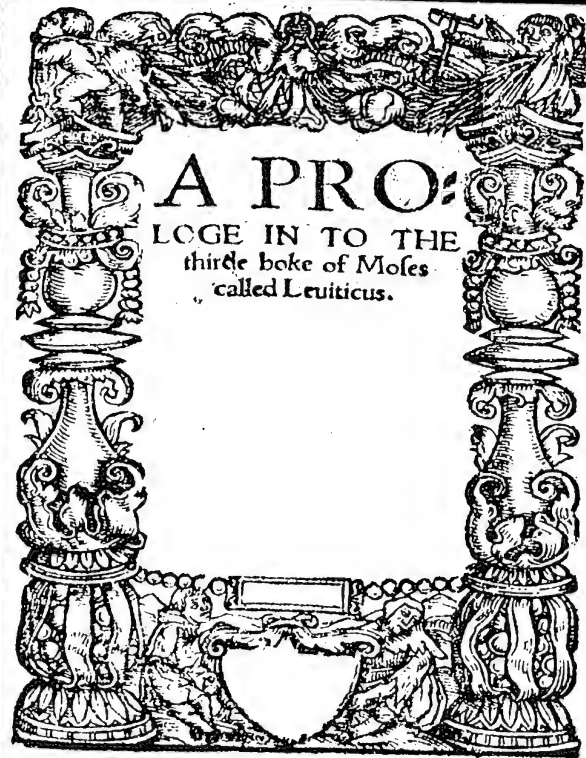
XXXVIII. Chaptre Fo. LXXXVI

And he rered vp the courte rounde aboute the habitacion and the alter, and set vp the hanginge of the courte gate: and so Moses fynished the worke.

And the clowde couered the tabernacle of witnesse, and the glorie of the Lorde fylled the habitacion: so that Moses coude not entre in to the tabernacle of witnesse, because the clowde abode there in, and the glorie of the Lorde fylled the habitacion.

When the clowde was taken vp from of the habitacyō, the childern of Israel toke their iornayes as oft as they iornayed. And yf the clowde departed not, they iornayed nott till it departed: for the clowde of the Lorde was apōn the habitacion by daye, and fyre by nyghte: in the sighte of all the house of Israel in all their iornayes.

The ende of the seconde boke of Moses:



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¶ A prologe in to the thirde booke of Moses,  
called Leuiticus.



He ceremonies which are described in the booke folowinge, were cheyfe ordained off God, (as I sayde in the ende of the prologe vppon Exodi) to occupye the mindes of that people the Israelites, and to kepe them from seruinge of God after the imaginacyon of their blinde zeale and good entent: that their consciences might be stablised and they sure that they pleased God therein, which were impossible, yf a man did of his awne heed that which was not commaunded of God nor depēded of any ap-  
poyntement made betwene him and God. Soch ceremonies were vnto them as an A.B.C. to lerne to spelle and read, and as a nurse to fede them with milke and pappe, and to speake vnto them after their awne capacitye and to lisse the wordes vnto them acording as the babes and childern of that age might sounde them agayne. For all that were before Christ were in the infancye and childhod of the worlde and sawe that sonne which we se openlye, but thorowe a cloude and had but feble and  
weake

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weake imaginacions of Christ, as childern haue of mennes deades, a fewe prophetes excep-  
te whiche yet described him vnto other in sa-  
crifices and ceremonies, likenesses, rydles, pro-  
uerbes, and darke and straunge speakinge vn-  
tyl the full age were come that God wold shewe him openlye vnto the whole worlde and deliuer them from their shadowes and cloude delight and the hethen out of their dead slepe of stareke blinde ignorancye. And as the shadowe vanissheth awaye at the comynge of the light, euen so doo the ceremonies and sacrificies at the comynge of Christ, and are henceforth no more necessarye then a token left in remembraunce of a bargayne is necessarye whē the bargayne is fulfilled. And though they seme playne childish, yet they be not altogether frutelesse: as the popettes and .xx. maner of tryfles which mothers permitte vnto their yonge childern be not all in vayne. For all be it that soch phantasies be permytted to satisfie the childers lustes, yet in that they are the mothers gifte and be done in place and tyme at hir commaundement, they kepe the childern in awe and make them knowe the mother and also make them more apte agentle a more stronger age to obaye in thinges of greater creature.

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And moreover though sacrifices and ceremonies can be no ground or fundacion to build upon: that is, though we can proue nought with them: yet when we haue once found oute Christ and his misteries, then we maye borrow figures, that is to saye allegories, similitudes or examples to open Christ and the secrettes of God hid in Christ euen vnto the quicke, and to declare them more lyuely and sensibly with them than with all the wordes of the worlde. For similitudes haue more vertue and power with them than bare wordes, and lead a mans wittes further in to the pithe and myre and spirituall vnderstandinge of the thinge, than all the wordes that can be imagined. And though also that all the ceremonies and sacrifices haue as it were a sterrelyght of Christ, yet some there be that haue as it were the lighte of the brode daye a litle before the sonne risinge, and expresse him, and the circumstances and vertue of his deth so playnly as if we shulde playe his passion on a scaffold or in a stage play openly before the eyes of the people. As the scapegoate, the brasen serpent, the oxen burnt without the holie, the pasche lambe &c. In so much that I am fully persuaded and can not but beleue that God had shewed Moses the secrettes of Christ and the verrey maner of his deth before

fore hande, and commaunded him to ordene them for the confirmation of oure faythes which are now in the cleare daye light. And I beleue also that the prophetes which folowed Moses to confirme his prophesies and to manerlye his doctrine vnto Christes cominge, were moued by such thinges to serche further of Christes secrettes. And though God wold not haue the secrettes of Christ generallye knowne, saue vnto a fewe familiar frendes which in that infancye he made of mans witte to helpe the other babes: yet as they had a generall promysse that one of the seed of Abraham shuld come and blesse them, euen so they had a generall fayth that God wold by the same man saue them, though they wist not by what meanes as the very apostles when it was oft told them yet they coude neuer comprehend it, till it was fulfilled in deade.

And beyonde all this their sacrifices and ceremonies as farforth as the promyses annexed vnto them extende/so farforth they saued the and iustified them and stode them in the same steade as oure sacramentes doo vs: not by the power of the sacrifice or deade it selfe, but by the vertue of the faith in the promysse which the sacrifice or ceremonie preached and whereof it was a token or sygne. For the ceremonies

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and sacrifices were lefte with them and commaunded them to kepe the promysse in remembrance and to wake vpp their fayth. As it is not ynough to sende manye on errandes and to tell them what they shall doo: but they must haue a remembraunce with them, and it be but a ringe of a rush aboute one of their fingers. And as it is not ynough to make a bargayne with wordes onely, but we must put thereto an oth and geue earnest to confirme the faith: off the person with whom it is made. And in like maner yf a man promysse, what soeuer trifull it be, it is not beleued excepte he hold vpp his finger also, soch is the weaknesse of the world. And therefore christ him self vsed oftymes diuerse ceremonyes in curyng the sick, to sturre vpp their faith with all. As for an example it was not the blood of the lambe that saued the in Egipte, when the angell smote the Egyptians: but the mercye of God and his truth whereof that bloude was a token and remembraunce to sturre vpp their faythes wyth all. For though God make a promysse, yet it saueh none finallye but them that longe for it and praye God with a stronge fayth to fulfill it for his mercye and trueth onely and knowlege theyr vnworthynesse. And euen so oure sacramentes(yf

tes(yf they be truely ministred) preach Christ vnto vs and leade oure faythes vnto Christ, by which faith oure synnes are done awaye and not by the deade or worke of the sacrament. For as it was impossible that the bloude off calves shuld put awaye synne: euen so is it impossible that the water of the ryuer shuld wash oure hartes. Neuerthelesse the sacramentes clese vs and absolue vs of oure synnes as the preastes doo, in preachinge of repentaunce and faith, for which cause either other of them were ordered, but yf they preach not, whether it be the preast or the sacrament, so profite they not.

And yf a man allege Christ Iohan in the. iij. chapter sayeng: Excepte a man be borne agayne of water and the holye goste he can not see the kingdome of God, and will therefore that the holye gost is present in the water and therefore the verye deade or worke doth put awaye synne: then I will send him vnto Paule whiche axeth his Galathians whether they receaued the holye goste by the deade of the lawe or by preachinge of faith and there concludeth that the holye gost accompanieth the preachinge of faith, and with the worde of faith, entreth the heart and purgeth it, which thou mayst also vnderstande by saynt Paule sayenge: ye are borne  
again



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a new out of the water thorowe the worde. So now if baptim preach me the wasching in christes bloude, so doth the holy gost accompay it and that deade of preachinge thorow fayth doth put awaye my synnes. For the holy gost is no dome god nor no god that goeth a mumminge. Yf a man saye of the sacrament of Christes bodye and bloud that it is a sacrifice as well for the dead as for the quicke and therefore the very deed it self iustifieth and putteth awaye synne. I answer that a sacrifice is the sleynge off the body of a beest or a man: wherfore yf it be a sacrifice, then is christes body there slayne and his bloude there shed: but that is not so. And therefore it is properly no sacrifice but a sacrament and a memoriall of that euerlastinge sacrifice once for all which he offered upon the crosse now upon a .xv. hundred yeres ago and preacheth only vnto them that are alyue. And as for them that be dead, it is as profitable vnto them as is a candell in a lantrene without light vnto them that walke by the waye in a darke night, and as the gospell song in laten is vnto them that vnderstand none at all, and as a sermon preached to him that is dead and heareth it not. It preacheth vnto them that are alyue only, for they that be dead, yf they dyed in the faith which that sacrament preacheth, they be fa-

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be fassé and are past all icopardye. For when they were alyue their hartes loued the lawe off God and therefore synned not, and were sory that their membres synned and euer moued to synne, and therefore thorow faith it was forgeuen them. And now their synnefull membres be dead, so that they can now synne no more, wherfore it is vnto them that be dead nether sacrament nor sacrifice: But vnder the pretence of their soule health it is a seruaunt vnto oure spiritualtyes holy couetnousnesse and an extorcyonar and a bylder of Abayes, Colleges, Chauntries and cathedrall churches with falsé goté good, a pickpurse, a pollar, and a bottomlesse bagge

Some man wold happely saye, that the prayers of the masse helpe moch: not the lyuinge only, but also the dead. Of the hote fire of their faruent prayer which consumeth faster then all the world is able to bringe sacrifice, I haue sayde sufficiently in other places. Howe be it it is not possible to bringe me in beleffe that the prayer which helpeth hys awne master vnto no vertue, shuld purchesse me the forgeuence of my synnes. If I sawe that their prayers had obtayned the grace to lyue soch a lisse as goddes worde did not rebuke, then could I sone be borne in hande that what soeuer they axed off

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God their prayers shuld not be in wayne. But now what good can he wysh me in his prayers that envieth me Christ the fode and the lifte of my soule? What good can he wish me whose herte cleaveth a fundre for payne when I am taught to repent of my euell?

Forthermore because that fewe knowe the vse of the olde testament, and the moste parte thinke it nothinge peece ffarye but to make allegories, which they fayne every mā after hys owne brayne at all wyle advecture without any certayne rule: therefore (though I haue spoken off them in another place) yet lest the booke come not to all mennes handes that shall reade this, I will speake off them here also a worde or twayne.

We had nede to take hede every where that we be not begyled with false allegories, whether they be drawne out of the new testament, or the olde, ether out of any other storie or off the creatures of the worlde, but namely in this booke. Here a man had neede to put on all his spectacles and to arme him selfe agensst invisible spretes.

First allegories proue nothinge (and by allegories vnderstonde examples or similitudes borrowed of straunge matters and of another thinge than that thou entreatest off) As thou  
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gh circumcyssion be a figure of baptim, yet thou canst not proue baptim by circumcyssion. For this argumēt were verie feble, the Israelites were circūcysed therefore we must be baptised. And in like maner though the offering of Isaac were a figure or ensample off the resurrection, yet is this argument nought, Abraham wold haue offered Isaac, but God deliuered him from deth, therefore we shall ryle agayne, and so forth in all other.

But the very vse of allegories is to declare and open a texte that it maye be the better perceaved and vnderstonde. As when I haue a cleare texte of Christ and of the apostles, that I must be baptysed, then I maye borowe an ensample of circumcyssion to expresse the nature power and frute or effecte of baptim. For as circumcyssion was vnto them a comen bagge signiffenge that they were all sodiars off God to warre his warre and separatinge them from all other nacyons disobedient vnto God: euen so baptim is oure comen bagge and sure earnest and perpetuall memoriall that we pertayne vnto Christ and are separated from all that are not christes. And as circumcission was a token certiffenge them that they were rectified vnto the fauoure off God and theyr synnes

sinner forgiven them: even so baptim certifieth vs that we are washed in the bloude of christ ad receaued to fauoure for his sake. and as circumeysion signified vnto the cutting away of theyr awne lustes and sleynge of their fre will, as they call it, to folowe the will of god even so baptim signyfgeth vnto vs repentaunce and the mortefyinge of oure vnruley mēbres and body of synne, to walke in a new lyffe and so forth.

And likewyse though that the saviinge of Noe and of them that were with him in the shyppe, thorow water, is a figure, that is to saye an ensample and likenesse of baptim, as Peter maketh it. 1. Petri. 3. yet I can not proue baptim therewith, saue describe it only. for as the shyppe saved the in the water thorow faith, in that they beleved god and as the other that wold not beleue Noe perished: even so baptim saveth vs thorow the worde of faith which it preacheth when all the world of the vnbelevinge perish. And Paule. 1. Corin. 10. maketh the see ad the cloude a figure of baptim, by which and a thousand mo I might declare it but not proue it.

Paule also in the sayde place maketh the rocke

out of which Moses brought water vnto the

childerne of Israel a figure or ensample of ch

rist/ not to proue christ (for that were imposs

ble

ble) but to describe christ only: even as christ himself Iohānis. 3. boroweth a similitude or figure of the brasen serpent to lead Nichodemus fro his erthy imaginacyon in to the spirituall vnderstandinge of christ sayenge: As Moses lyfted up a serpent in the wilderness, so must the sonne of man be lifted vpp, that none that beleue in him perish but haue everlastinge liffe. by which similitude the vertue of christes deth is better described then thou coudest declare it with a thousande wordes. for as those murmurers agens god as sone as they repented were healed of their deadly woundes thorow lokynge on the brasen serpent only without medicine or any other helpe, yee ad without any other reason but that god hath sayed it shuld be so/ and not to murmoure agayne, but to leue their murmuringe: even so all that repent ad beleue in christ are saved from euerlastinge deth / of pure grace without and before their good workes/ and not to synne agayne, but to fight agaynst synne ad henceforth to synne no moare.

Even so with the ceremonies of this booke thou canst prove nothinge saue describe and declare only the puttyng awaye of oure synnes thorow the deth of christ. for christ is Aaron and Aarons sonnes and all that offer the sacrifice to purge synne, And christ is all maner

offes

¶ T

offering that is offered: he is the oxe, the shepe the gote, the kynd and lambe: he is the oxe that is burnt without the host and the scapegoate that carryed all the synne of the people awaye in to the wilderness. for as they purged the people from their worldly vncleanneses thorow bloud of the sacrifices / even so doth christ purge vs from the vncleanneses of euerlastinge death with his awne bloude. and as their worldly synnes coude no otherwise be purged then by bloude of sacrifice / even so can oure synnes be no otherwise forgiven then thorow the bloude of christ. All the deades in the world, saue the bloude of christ, can purchase no forgiveness of synnes: for oure deades do but helpe oure neyghboure and mortefye the flesh and helpe that we synne no moare / but and if we haue synned / it must be frely forgiven thorow the bloude of christ or remayne ever.

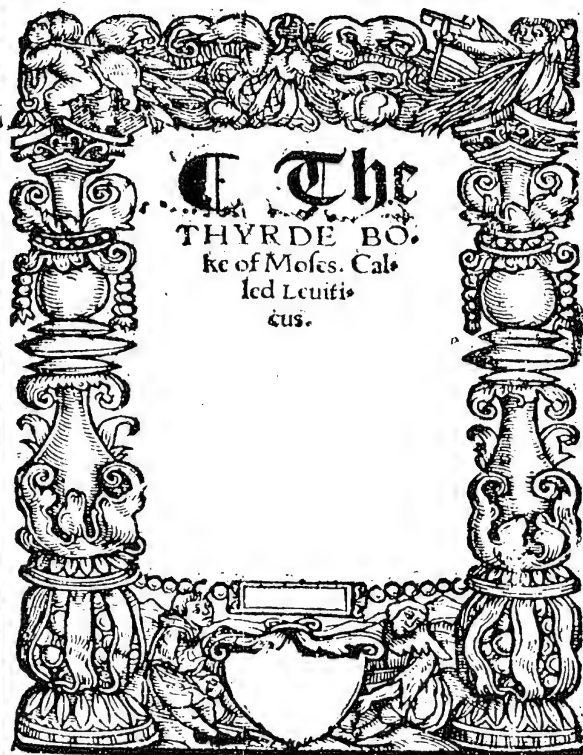
And in lyke maner of the lepers thou canst prove nothing: thou canst never coniure out confessiō thence, how be it thou hast an handsome example there to open the bindinge and loosinge of oure preastes with the keye of goddes word. for as they made no man a lepre even so oures haue no power to commaunde any man to be in synne or to go to purgatory or hell. And therefore (in as moch as bindinge  
and

¶ T

and loosinge is one power) As those preastes healed no man / even so oures can not of their invisible and domine power dryve any mannes synnes awaye or delyver hym from hell or fained purgatorye. how be it if they preached gods word purely which is the authorite that christ gaue them / then they shuld binde and loose / kille and make alyve agayne, make vncleane and cleane agayne / and send to hell and sett thence agayne / so mighty is gods word. for if they preached the lawe of god, they shuld bind the consciences of synners with the bondes of the paynes of hell and bringe them vnto repentance. And then if they preached them the mercye that is in christ / they shuld loose them and quiet their raginge consciences and certifie them of the fauoure of god and that their synnes be forgiven.

Fynallye beware of allegoryes / for there is not a moare handsome or apte a thinge to be gyle withall then an allegorye / nor a more sottile and pestilent thinge in the world to persuade a false mater then an allegorye. And contrary wise there is not a better / vehementer or myghtyer thinge to make a man vnderstand with all then an allegory. For allegoryes make a man quicke witted and prynte wise  
dome

dome in him and maketh it to abyde, to here ba  
re wordes go but in at the one care and out at  
the other. As this with such like sayenges : put  
salt to all youre sacrifices, in steade of this sen  
tence, do all youre deades with discrecion, gre  
teth and biteth (yfit be vnderstonde) moare the  
playne wordes. And when I saye in steade off  
these wordes boist not youre self of your good  
deades, eate not the bloude nor the fatt of you  
re sacrifice, there is as great dislerce betwene  
them as there is distaunce betwene heauen & d  
erth. For the lifte and beuty of all good dea  
des is of God and we are but the caren leane,  
we are onely the instrument whereby god wor  
keth only, but the power is his. As god created  
Paule a newe, poured hys wisdome in to him,  
gaue him mighte and promysed him that his  
grace shuld neuer fayle him &c. and all with  
out deservinges, excepte that nurteringe the  
sayntes and makinge them curse and rayle on  
Christ be meritorious. Now as it is death  
to eate the bloude or fatte of any sacrifi  
ce, is it not (thinke ye) damnable to  
robbe god of his honoure and  
to gloryfy my self with his  
honoure?



¶ The thirde booke of Moses, called  
Leuiticus.

¶ The firste Chapter.

**A**nd the Lorde called Moses,  
And spake vnto him oute off  
the tabernacle of witnessse saye  
enge, Speake vnto the childern  
of Israel, and saye vnto them.  
Who soeuer of you shall bringe  
a gifte vnto the Lorde, shall bringe it of the  
catell: euen of the oxen and of the shepe.

Yf he brynge a burnt offrynge of the oxen  
he shall offre a male without blimesh, and shal  
brynge him to the dore of the tabernacle of  
witnessse, that he maye be accepted before the  
Lorde. And let him put his hande apon the  
heed of the burnt sacrifice, and fauoure shalbe  
geuen him to make an attonemēt for hym, and  
let him kyll the ox before the Lorde. And  
let the preastes Aarons sonnes brynge the blode  
and let them sprinckell it rounde aboute  
apon the alter that is before the dore of the ta-  
bernacle of witnessse, And let the burnt offrynges  
be strypped and hewed in peces. And the  
let the sonnes of Aaron the preast put fire apō  
the alter and put wodd apon the fire, and let  
them laye the peces with the heed and the fat-  
te, apon the wodd that is on the fire in the alter.

A ii But

the feede - Duller in for in  
Apud



### I. Chapter.

But the inwardes and the legges they shall wash in water, and the preast shall burne altogether upon the alter, that it be a burnt sacrifice, and an offeringe of a swete odoure vnto the Lorde.

Yf he will offer a burnt sacrifice of the shepe whether it be of the lambes or of the gootes; he shall offer a male without blemish. And let him kyll it on the north syde of the alter, before the Lorde. And let the preastes Aarons sonnes sprinkle the bloude of it, rounde aboute upon the alter. And let it be cut in peces: euen with his heed and his fatte, and let the preast putte them upon the woodd that lyeth upon the fire in the alter. But let him wash the inwardes and the legges with water, and than bringe altogether and burne it upon the alter: that is a burnt offeringe and a sacrifice of swete sauoure vnto the Lorde.

Yf he will offer a burnt offeringe of the foules he shall offer eyther of the turtill doves or of the longe pigeons. And the preast shall brynge it vnto the alter, and wrynge the necke a sundre of it, and burne it on the alter, and let the bloude runne out upon the sydes of the alter, and plucke away his croppe and his fethers, and cast the besyde the alter on the east parte vpon the hepe of ashes, and breke his winges but  
plucke

### II. Chapter.

Fo. III.

plucke the not a sundre. And the let the preast burne it vpon the alter, eue apō the woodd that lyeth apō the fire, a burnt sacrifice and an offeringe of a swete sauoure vnto the Lorde.

#### ¶ The seconde Chapter.

**Y**F any soule will offer a meat offeringe vnto the Lorde, his offeringe shalbe fine floure, and he shall poure thereto oyle and put frankencens thereon and shall bringe it vnto Aarons sonnes the preastes. And one of them shall take thereout his handfull of the floure, and of the oyle with all the frankencens, and burne it for a memoriall apō the alter: an offeringe of a swete sauoure vnto the Lord. And the remnant of the meat offeringe shalbe Aarons and his sonnes, as a thinge most holyc of the sacrifices of the Lorde.

Yf any mā bringe a meat offeringe that is baked in the ouē, let him brynge swete cakes of fine floure mingled with oyle, and vpleuended wafers anoynted with oyle. Yf thy meat offeringe be baken in the fryenge pan, then it shalbe of swete floure mingled with oyle. And thou shalt mynce it small, and poure oyle thereon: and so is it a meat offeringe.

Yf thy meat offeringe be a thyng broyled vpon the greasyerne, of floure myngled with oyle it shalbe. And thou shalt brynge the meat offeringe

## II. Chapter

meatoffryng that is made of these things vnto the Lorde, and shalt delyuer it vnto the preast, and he shall brynge it vnto the altare and shall heue vppre parte of the meatoffryng for a memoriall, and shall burne it upon the alter: an offerynge of a swete sauoure vnto the Lorde. And that which is left of the meatoffryng shall be Aarons and his sonnes, as a thyng that is most holyc of the offerynges off the Lorde.

All the meatoffrynges which ye shall brynge vnto the Lorde, shall be made without leuē. For ye shall nether burne leuen nor honye in any offerynge of the Lorde. Notwithstandinge ye shall bryng the firstlynges of them vnto the Lorde: But they shall not come upon the alter to make a swete sauoure.

All thy meatoffrynges thou shalt salt with salt: nether shalt thou soffre the salt of the couenaunt of thy God to be lackyng from thy meatoffryng: but upon all thyne offerynges thou shalt brynge salt.

Yf thou offer a meatoffryng of the first ripe frutes vnto the Lorde, then take of that which is yet grene and drye it by the fire ad be at it small, and so offer the meatoffryng of thy firstype frutes. And than poure oyle there to, and put frankencens thereon: and so it is a  
meat

## III. Chapter. Fo. IIII.

meatoffryng. And the preast shall burne parte of the beten corne and parte of that oyle, with all the frankencens: for a remembrance. That is an offerynge vnto the Lorde.

### ¶ The thyrd Chapter

**Y**F any man brynge a peaceoffryng of the oxen: whether it be male or female, he shall brynge such as is without blemish, before the Lorde, and let him put his hand upon the heed of his offeryng, and kyll it before the dore of the tabernacle of witnessse. And Aarons sonnes the preastes, shall sprinkle the bloude upon the alter rounde aboute. And they shall offre of the peaceoffryng to be a sacrifice vnto the Lorde: the fatt that couereth the inwardes and all the fatt that is upon the inwardes: and the two kydneyes with the fatt that lyeth upon the loynes: and the kalle that ys on the lyuer, they shall take awaye with the kydneyes. And Aarons sonnes shall burne them upon the alter with the burnt sacrifice which is upon the wodd on the fire. That is a sacrifice of a swete sauoure vnto the Lorde.

Yf a man brynge a peaceoffryng vnto the Lorde from of the flocke: whether it be male, or female, it shall be without blemish. Yf he offer a lambe, he shall brynge it before the Lord  
and

### III. Chapter

and put his hande upon his offrynges heede/  
and kyll it in the doore off the taberna-  
cle off wytnesse / and Aarons sonnes shall  
sprinkle the bloude thereof rounde aboute the  
alter.

And of the peaseoffrynge they shall brynge  
a sacrifice vnto the Lorde: the fatt there of ad  
the rompe altogether, which they shall take off  
harde by the backe bone: and the fatt that cou-  
ereth the inwardes and all the fatt that is upon  
the inwardes and the .ij. kydneyes with the fatt  
that lyeth upon them and upon the loynes, and  
the kall that is upon the lyuer he shall take a-  
waye with the kydneyes. And the preast shall  
burne them upon the alter to fede the Lordes  
offrynge withall.

Yf the offrynge be a goote, he shall brynge  
it before the Lorde and put his hande upon the  
head of it and kyll it before the tabernacle of  
witnesse/and the sonnes of Aaron shall sprin-  
kle the bloude thereof upon the alter rounde a-  
bout. And he shall brynge thereof his offryng  
vnto the Lordes sacrifice: the fatt that cou-  
ereth the inwardes and all the fatt that is apō  
the inwardes and the .ij. kydneyes and the fatt  
that lyeth upon them and upon the loynes, and  
the kall that is apō the lyuer he shall take awaye  
with the kydneyes. And the preast shall burne  
them apō the alter to fede the Lordes sacrifice  
with

### III. Chapter. Fo. V.

with all ad to make a swete sauoure. And thus  
shal all the fatt be the Lordes/and it shalbe a la-  
we forever amonge youre generacions after  
you in youre dwellynge places: that ye eate ne-  
ther fatt nor bloude.

### ¶ The III. Chapter.

**A**Nd the Lorde talked with Moses sayn-  
ge: speake vnto the childern of Israel ad  
saye: when a soule synneth thorow ignoraunce  
and hath done any of those things which the  
Lorde hath forbydden in his commaundmen-  
tes to be done: Yf the preast that is anoynted  
synne and make the people to doo amysse / he  
shall brynge for his synne which he hath done:  
an ox without blemyshe vnto the Lorde for a  
synneoffrynge. And he shall brynge the ox vn-  
to the dore of the tabernacle of wytnesse befo-  
re the Lorde, and shall put his hande upon the  
oxes heade and kyll him before the Lorde.  
And the preast that is anoynted shall take of  
the oxes bloude and brynge it in to the taber-  
nacle of witnesse and shall dyppe his fynger in  
the bloude and sprinkle thereof .vij. tymes be-  
fore the Lorde: euen before the hangynge  
of the holy place. And he shall put some of  
the bloude upon the hornes of the alter of  
swete cens before the Lorde which is in the  
taber-

### IIII. Chapter

tabernacle of witnesse, and shall poure all the bloude of the oxen upon the botome of the altar of burntofferings which is by the dore of the tabernacle of witnesse. And he shall take awaye all the fatt of the oxen that is the synneofferynge: the fatt that couereth the inwardes and all the fatt that is aboute them, and the ij. kydneyes with the fatt that lyeth upon them and upon the loynes, and the kall upon the lyuer let them take awaye also with the kydneyes: as it was taken from the oxen of the peaceoffrynge and let the preast burne them upon the altare of burntofferings. But the skynne of the oxen and all his flesh with his heede, his legges, his inwardes with his donge, shall he carye altogether out of the hoste vnto a cleane place: euen where the ashes are poured out, and burne him on woodd with fyre: euen upon the heape of ashes.

Yf the hole comynalte of the childern of Israel synne thorow ygnorance and the thyng be hyd from their eyes: so that they haue committed any of these thynges which the Lorde hath forbidden to be done in his commaundementes and haue offended, and the synne which they haue synned be afterwarde knowne, than shal they offre an oxen for a synneofferynge and shall brynge him before the tabernacle of wit-

nesse

### IIII. Chapter. Fo. VI.

nesse, and the elders of the multitude shall put their handes upon his heed before the Lorde. And the preast that is anoynted shall brynge of his bloude in to the tabernacle of witnesse, and shall dyppe his finger in the bloude, and sprinkle it seuen tymes before the Lorde: euen before the uayle. And shall put of the bloude upon the hornes of the altar which is before the Lorde in the tabernacle of witnesse, and shall poure all the bloude upon the botome of the altar of burntofferings which is by the dore of the tabernacle of witnesse, and shall take all his fatt from him and burne it upon the altare, and shall do with his oxen as he dyd with the synneofferynge oxen. And the preast shal make an attonement for them, and so it shal be forgiven them. And he shall brynge the oxen without the hoste, and burne him as he burned the first, so is this the synneofferynge of the comynalte.

When a Lorde synneth and committeth thorow ignoraunce any of these thynges which the Lorde his God hath forbydden to be done in his commaundementes and hath so offended: when his synne is shewed vnto him which he hath synned, he shall brynge for his offerynge an he goote without blemish and laye his hande upon the heed of it, and kyll it in the

### IIII. Chapter

the place where the burnt offeringes are kylled before the Lorde: this is a synneoffrynge. Then let the preast take of the bloude of the synneoffrynge with his finger, and put it upon the hornes of the burnt offeringalter, and poure his bloude upon the botome of the burnt offeringalter and burne all his fatt upon the alter as he doth the fatt of the peaceoffrynges.

And the preast shall make an attonement for him as concernynge his synne, and so it shalbe forgeuen him.

Yf one of the comē people of the londe synne thorowe ignoraunce and committe any off the thinges which the Lorde hath forbidden, in his commaundementes to be done and so hath trespassed, when his synne whiche he hath synned is come to his knowlege, he shall bringe for his offeringe, a she goote without blemish for his synne which he hath synned, and laye his hande upon the heed of the synneoffrynge and see it in the place of burnt offeringes. And the preast shall take of the bloude with his finger and put it upon the hornes of the burnt offeringalter and poure all the bloude upon the botome of the alter, and shall take awaye all his fatt as the fatt of the peaceoffrynges is taken awaye. And the preast shal burne it upon the alter for a swete saucure unto the Lorde, and the

### V. Chapter. Fo. VII.

the preast shall make an attonement for him and it shalbe forgeuen him.

Yf he bringe a shepe and offer it for a synneoffrynge, he shall bringe a yewe without blemish and laye his hande upon the heed of the synneoffrynge and see it in the place where the burnt offeringes are slayne. And the preast shall take of the bloude of the synneoffrynge with his finger, and put it upon the hornes of the burnt offeringalter, and shall poure all the bloude thereof vnto the botome of the alter. And he shall take awaye all the fatt thereof, as the fatte of the shepe of the peaceoffrynges was taken awaye. And the preast shall burne it upon the alter for the lordes sacrifice, and the preast shall make an attonement for his synne, and it shalbe forgeuen him.

### ¶ The. v. Chapter.

¶ He a soule hath synned and herde the voyce of cursyng and is a witnesse: whether he hath sene or knowne of it yf he haue not uttered it, he shall bete his synne. Ether when a man toucheth any vncleane thinge: whether it be the carion of an vncleane beest or of vncleane cattell or vncleane worme and is not warre of it, he is also vncleane and hath offended. Ether when he toucheth any vncleannesse of man (what soeuer vncleannesse it be that a man is defyled with all) and is not warre of it and after

V. Chapter.

warde cometh to the knowlege of it, he is a m  
spaler. Ether when a soule sweareth: so that he  
pronounceth with his lippes to do euell or to  
do good (what soeuer it be that a man pronou  
unceth with an othe) and the thinge be out of  
his mynde and afterwarde cometh to the kno  
wlege of it, than he hath offended in one of  
these.

Than when he hath synned in one of these  
thinges, he shall confesse that wherein that he  
hath synned, and shall bringe his trespassoffe  
rynge vnto the Lorde for his synne which he  
hath synned. A female from the flocke, wher  
ther it be an yewe or a she goote, for a synneof  
ferynge. And the preast shall make an attono  
ment for him for his synne. But yf he be not a  
ble to brynge a shepe, then let him brynge for  
his trespase which he hath synned, two turtill  
douses or two yonge pygeons vnto the Lorde  
one for a synneofferynge and another for a bur  
ntofferynge. And he shall brynge them vnto  
the preast, which shall offer the synneofferynge  
first and reringe the necke a sundre of it, but  
plucke it not cleue of. And let him sprinkle  
of the bloude of the synneofferynge apon the  
syde of the alter, and let the reste of the bloude  
blede apon the botome of the alter, and than  
it is a synneofferynge. And let him offer the se  
cond

V. Chapter. Fo. VIII.

conde for a burnt offerynge as the maner is: ad  
so shall the preast make an atonement for him  
for the synne which he hath synned, and it shal  
be forgeuen him.

And yet yf he be not able to brynge. ij. turt  
yll douses or two yonge pigeons, then let hym  
brynge his offerynge for his synne: the tenth  
parte of an Epha of fine floure for a synneof  
ferynge, but put none oyle thereto nether put  
ony frankencens thereon, for it is a synneoffe  
rynge. And let him brynge it to the preast, and  
the preast shall take his handfull of it and bur  
ne it apon the alter for a remembrance to be  
a sacrifice for the Lorde: that is a synneoffryn  
ge. And let the preast make an atonement for  
him for his synne (what soeuer of these he ha  
th synned) and it shalbe forgeuen. And the  
remnaute shalbe the preastes, as it is in the me  
ase offerynge.

And the Lorde comyned with Moses sa  
yenge: when a soule trespasseth ad synneth tho  
row ignoraunce in any of the holy thinges of  
the Lorde, he shall brynge for his trespase vnto  
the Lord, a ram without blymes out of the  
flocke valowed at two sycles after the holy sy  
cle, for a trespacofferynge. And he shall make  
amendes for the harme that he hath done in  
the holy thyng, and put the fiste parte moare  
there

V. Chapter.

to and geue it vnto the preast. And the preast shall make an attonemēt for him with the ram of the trespassofferynge, and it shalbe forgeuē hym.

\* When a soule synneth and committeth any of these thinges which are forbiddē to be done by the cōmaundmentes of the Lorde: though he wist it not, he hath yet offended and is in synne, and shall brige a ram without blymes out of the flocke that is esteemed to be worthe a synneofferynge, vnto the preast. And the preast shall make an attonement for him for the ignorance whiche he dyd and was not ware, and it shalbe forgeuen him. This is a trespassofferynge, for he trespassed agaynst the Lorde.

And the Lorde talked with Moses sayenge: when a soule synneth and trespaceth agaynst the Lorde and denyed vnto his neyghboure that which was taken him to kepe, or that was put vnder his hande, or that which he hath violently taken away, or that whiche he hath deceaued his neyghboure off wyth sotylte, or hath founde that whiche was losse and denyeth it, and sweareth falsely, in what soeuer thinge it be that a man doth and synneth therein, then when he hath synned or trespassed, he shall restore agayne that he toke violently awaye,

or the

VI. Chapter. Fo. IX.

or the wronge whiche he dyd, or that whiche was deliuered him to kepe, or the lost thinge which he founde, or what soeuer it be aboute which he hath sworne falsely, \* he shall restore it agayne in the whole sūme and shal adde the fyfte parte moare thereto and geue it vnto him to whome it pertaineth, the same daye that he offereth for his trespass, and shall brynge for his trespass offerynge vnto the Lorde, a ram without blymes out of the flocke, that is esteemed worth a trespassofferynge vnto the preast. And the preast shall make an attonemēt for him before the Lorde, and it shall be forgeuē hī in what soeuer thinge it be that a mā doth and trespaceth therein.

Vnto my ney-  
bour pertain-  
eth. I will re-  
store it, but vnto  
god repētunt  
ce, and the me-  
rit of  
charities blou-  
de is a tūtant  
sacrifici, and at-  
tonemēt, and a  
pealinge of al  
wrath.

¶ The. vi. Chapter.

And the Lorde spake vnto Moses say-  
ge. Commaunde Aaron and his son-  
nes saynge: this is the lawe of the burnt offry-  
nge. The burnt offerynge shalbe upon the hearth  
of the alter all nyghte vnto the mornynge, and  
the fire of the alter shall burne therein. And  
the preast shall put on his linnen albe and his ly-  
nen breches upon his flesh, and take awaye the  
ashes whiche the fire of the burnt sacrifice in  
the altare hath made, and put them besyde the  
alter, and the put off his raymēt and put on other

B i and



# VI. Chapter.

and carye the affhes out without the hofte vnto a clene place.

The fire that is apou the alter fhall burne therein and not goo out. And the preaft fhall put woodd on the fire euery morninge ad put the burnt facrifce apou it, and he fhall burne thereon the fatt of the peaceofferynges. The fire fhall euer burne apou the alter and neuer goo out.—

This is the lawe of the meatoffrynge: Aarons fonnes fhall bringe it before the Lorde, vnto the alter: and one of them fhall take hys handfull of the floure of the meatoffrynge ad of the oyle with all the frankencens whiche ys thereon and fhall burne it vnto a remembraunce apou the alter to be a fwete fauoure of the memoriall of it vnto the Lorde. And the refte thereof, Aaron ad his fonnes fhall eate: vnleued it fhall be eaten in the holy place: euẽ in the courte of the tabernacle of witneffe they fhall eate it. Their parte whiche I haue geuen them of my facrifce, fhall not be baken with leuen, for it is moft holye, as is the synneoffrynge, and trespaeoffrynge. All the males amonge the childern of Aaron, fhall eate of it: and it fhall be a dute for euer vnto youre generacions of the facrifces of the Lorde, nether fhall any man twytche it, but he that is halowed.

And

# VI. Chapter.

Ex. X.

And the Lorde fpake vnto Moſes ſayenge: this is the offrynge of Aaron ad of his ſonnes which he ſhall offer vnto the Lorde in the daye when they are anoynted: the tenth parte of an Epha of floure, which is a dayly meatoffrynge perpetually: halfe in the morninge and halfe at nighte: ad in the fryenge pan it ſhalbe made with oyle. And whẽ it is fryed, thou ſhalt brynge it in as a baken meatoffrynge mynſed ſmall, and ſhalt offer it for a ſwete fauoure vnto the Lorde. And that preaft of his ſonnes that is anoynted in his ſteade, ſhall offer it: ad it ſhall be the lordes dute for euer, and it ſhall be burnt altogether. For all the meatoffrynges of the preaſtes ſhalbe burnt altogether, ad ſhall not be eaten.

And the Lorde talked with Moſes ſayenge: ſpeake vnto Aaron and vnto his ſonnes and ſaye. This is the lawe of the ſynneoffrynge, In the place where the burnt offrynge is kylled, ſhall the ſynneoffrynge be kylled alſo before the Lorde, for it is moſt holy. The preaft that offereth it ſhall eate it in the holye place: euẽ in the courte of the tabernacle of witneffe. Noman ſhall touche the fleſh thereof, ſaue he that is halowed. And yf any rayment be ſprynckled therewith, it ſhalbe waſhed in a holy place, and the erthe pott that it is ſodde in

By ſhal

### VII. Chapter.

shalbe broken. Yf it be sodden in brasse, then the pott shalbe scoured and plunged in the water. All the males amonge the childern of Aaron shall eate therof, for it is most holy. Notwithstōdinge no synncofferynge that hath his bloude brought in to the tabernacle of witnesse to reconcyle with all in the holy place, shalbe eaten: but shalbe burnt in the fire.

### ¶ The. vii. Chapter.

**T**His is the lawe of the trespassofferynge which is most holy. In the place where the burntoffrynge is kylled, the trespassoffrynge shalbe kylled also: and his bloude shalbe sprinkled rounde aboute upon the alter. And all the fatt thereof shalbe offered: the rempe and the fatt that couered the inwardes, and the. ii. kydneyes with the fatt that lyeth on them and upon the loynes: and the kyll on the lyuer shalbe taken awaye with the kydneyes. And the preast shall burne them upon the altare, to be an offerynge vnto the Lorde: this is a trespassofferynge.

All the males amonge the preastes shal eate thereof in the holy place, for it is most holy. As the synncofferynge is, so is the trespassofferynge, one lawe scrueeth for both: and it shall be the preastes that reconcyleth therewith.

And

### VII. Chaptre.

Fo. XI,

And the preast that offered a mans burntofferynge, shall haue the skyn of the burntofferynge which he hath offered. And all the meatofferynges that are baken in the ouen, and all that is dressed upon the gredyerne and in the fryenge pan, shalbe the preastes that offereth them. And all the meatofferynges that are myngled with oyle or drye, shall pertayne vnto all the sonnes of Aaron, and one shall haue as moche as another.

This is the lawe of the peaceoffrynges whiche shalbe offered vnto the Lorde. Yf he offer to geue thanckes, he shall brynge vnto his thankofferynge: swete cakes myngled with oyle and swete wafers anoynted with oyle, and cakes myngled with oyle of fine floure fried, and he shall brynge his offerynge upon cakes made of leuended bred vnto the thankofferynge of his peaceofferynges, and of them all he shall offer one to be an heueoffrynge vnto the Lorde, and it shalbe the preastes that sprynkleth the bloude of the peaceofferynges. And the fleshe of the thankofferynge of his peaceofferynges shalbe eaten the same daye that it is offred, and there shall none of it be layde vpp vntyll the mornyng.

Yf it be a vowe or a fre will offerynge that he bryngeth, the same daye that he offereth it, it shal

VII. Chaptre.

It shalbe eaten, and that which remayneth may be eaten on the morowe: but as moche of the offered flesh as remaneth vnto the thirde daye shalbe burned with fire. For yf any of the flesh of the peaceoffrynges be eaten the thirde daye then shall he that offered it optayne no fauour, nether shall it be rekened vnto him: but shalbe an abhominacion, and the soule that eateth of it shall beare the synne thereof.

The flesh that twychech any vncleane thinge shall not be eaten, but burnt with fire: and all that be cleane in their flesh, maye cate flesh. Yf any soule eate of the flesh of the peaceoffrynges, that pertaine vnto the Lorde and hys vncleannesse yet apon him, the same soule shall perishe from amonge his peoole. Moreouer yf a soule twych any vncleane thinge, whether it be the vncleannesse of man or of any vncleane beast or any abhominacion that is vncleane: ad the eate of the flesh of the peaceoffrynges whiche pertaine vnto the Lord, that soule shall perishe from his people.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel ad saye. Ye shall cate no maner fatt of oxen, shepe or gootes: neuerthelater the fatt of the beast that dyeth alone ad the fatt of that which is torne with wilde beestes, maye be occupide in all maner

vses

VII. Chaptre.

Fo. XII,

vses: but ye shal in no wise eate of it. For whosoever eateth the fatt of the beast of which me bring an offring vnto the Lorde, that soule that eateth it shall perishe fro his people. Moreover ye shall cate no maner of bloud, wheresoeuer ye dwell, whether it be of foule or of beast. What soeuer soule it be that eateth any maner of bloude the same soule shal perishe fro his people.

And the Lorde talked with Moses sayenge: speake vnto the childre of Israel ad saye. He that offereth his peaceoffrynge vnto the Lord, shall bringe his gifte vnto the Lord of his peaceoffrynges: his owne handes shal bringe the offrynge of the Lorde: eue the fatt apō the brest he shall bringe with the brest to waue it a waueoffrynge before the Lorde. And the preast shall burne the fatt apon the alter, ad the brest shalbe Aarōs ad his sonnes. And the right shulder they shall geue vnto the preast, to be an heueoffrynge, of their peaceoffrynges. And the same that offreth the bloud of the peaceoffrynges ad the fatt, amōg the sōnes of Aarō, shall haue the right shulder vnto his parte, for the wauebrest ad the heue shulder I haue taken of the childern of Israel, euen of their peaceoffrynges, ad haue geue it vnto Aarō the preast and vnto his sonnes: to be a dutie for euer of the

VIII. Chaptre.

the childern of Israel.

This is the anoyntinge of Aaron and of the sacryfices of the Lorde, in the day when they were offered to be preastes vnto the Lorde, whiche the Lorde commaunded to be geuen them in the day when he anoynted them, of the childern of Israel, and to be a dutie for euer amonge their generacions. This is the lawe of burnt offrynges, of meat offrynges, of synne offrynges, of trespasse offrynges, of fulloffrynges, of peace offrynges, which the Lorde commaunded Moses in the mount of Sinai, in the day when he commaunded the childern of Israel to offer their offrynges vnto the Lorde in the wilderness of Sinai.

The. viij. Chapter.

**A**ND the Lorde spake vnto Moses sayn-  
ge: take Aaron and his sonnes with hi,  
and the vestures and the anoyntinge oyle, and  
an ox for a synne offryng and two rammes  
and a baskett of swete bred: and gather all the co-  
mentye together vnto the dore of the taberna-  
cle of witnessse. And Moses dyd as the Lorde  
commaunded him, and the people gathered  
them selues together vnto the doore of the ta-  
bernacle of witnessse. And Moses sayde vnto  
the people: this is the thinge which the Lorde  
commaunded to do.

And

Hence the po-  
pe sett holo-  
wenge of chir-  
ches, alters,  
font, beltes and  
so forth, and  
the anoyntin-  
ge of bissho-  
pes preastes,  
and such like.

VIII. Chapter.

Fo. XIII.

And Moses broughte Aaron and his son-  
nes, and wasshed them with water, and put a-  
pon him the albe and gyrde him with a girdel  
and put apon him the tuncle and put the E-  
phod thereon, and gyrded him with the bro-  
derd girdel of the Ephod, and bounde it vn-  
to him therewith. And he put the brestlappe  
thereon, and put in the brestlappe lighte and per-  
fectnesse. And he put the myter apon his heed  
and put apō the myter euē apō the forefrōt of  
it, the golden plate of the holy crowne, as the  
Lorde commaunded Moses.

And Moses toke the anoyntyng oyle and  
anoynted the habitacion and all that was there-  
in and sanctified them, and sprynkled there-  
of apon the alter .vij. tymes and anoynted the  
alter and all his vessels, and the lauer with hys  
fote, to sanctifie them. And he poured of the  
anoyntyng oyle apon Aarons heed and ano-  
ynted him to sanctifie him. And he broughte  
Aarons sonnes and put albes apon them, and  
gyrde them with gyrdels, and put bonettes apō  
their heedes: as the Lorde commaunded Moses.

And the synne offryng was brought. And  
Aaron and his sonnes put their handes apon  
the heed of the ox of the synne offryng. And  
when it was slayne, Moses toke of the bloude,  
and put it apon the hornes of the alter rounde  
about

### VIII. Chapter.

aboute with his finger and purified it, and poured the blood vnto the botome of the alter and sanctified it and reconcyled it. And he toke all the fatt that was upon the inwardes and the kail that was on the lyuer and the two kydneyes with their fatt and burned it apō the alter. But the ox, the hide, his flesh and his donge, he burnt with fire without the hōste, as the Lorde commaunded Moses.

And he broughte the ram of the burnt offering, and Aaron and his sonnes put their handes upon the heed of the ram, and it was kylled. And Moses sprinkled the blood apō the alter rounde aboute, and cutt the ram in peces and burnt the heed, the peces and the fatte, and washed the inwardes and the legges in water, and burnt the ram euery whitt apō the alter. That was a burnt sacrifice of a swete sauoure and an offering vnto the Lorde, as the Lorde commaunded Moses.

And he broughte the other ram that was the fullofferynge, and Aaron and his sonnes put their handes apō the heed of the ram: And when it was slayne, Moses toke of the bloude of it, and put it upon the type of Aarons right eare and upon the thombe of his right hande and upon the great too of his righte fote. Then were Aarons sonnes broughte, and Mo-

ses

### VIII. Chapter. Fo. XIII.

ses put of the bloude on the type of the right eare of them, and upon the thombes of their righte handes, and upon the great tooes of the ir righte fete, and sprinkled the blood apō the alter rounde aboute.

And he toke the fatt and the rompe and all the fatt that was upon the inwardes, and the kail of the lyuer, and the .ij. kydneyes with their fatt and their righte shulder. And out of the basket of swete bred that was before the Lorde, he toke one swete cake of oyled bred and one wafer, and put the on the fatt and upon the righte shulder, and put altogether apō Aarons handes and apō his sonnes handes, and waued it a waueofferynge before the Lorde. And then Moses toke the from of their handes agayne and burnt the apō the alter, euen upon the burnt offering: These are the fulloffrynges of a swete sauoure and a sacrifice vnto the Lorde.

And Moses toke the breste and waued it a waueofferynge before the Lorde, of the ram of the fulloffrynges: and it was Moses parte, as the Lorde commaunded Moses.

And Moses toke of the anoynting oyle and of the bloude whiche was upon the alter, and sprinkled it apō Aarō and upon his vestimētes and apō his sōnes and on their vestimētes with hī and sanctified Aarō and his vesturs and his sōnes and his

IX. Chapter.

and his sonnes vestures also. Then Moses sayde vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of witnesse, and there eate it with the bred that is in the basket of fullofferynges, as the Lorde commaunded sayenge. Aaron and his sonnes shall eate it: and that whiche remayneth of the flesh and of the brede, burne with fire.

And se that ye departe not from the doore of the tabernacle of witnesse seuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For. vij. dayes must youre hādes be filled, as they were this daye: cuē so the Lorde hath commaūded to do, to reconcyle you with all. Se therfore that ye abyde in the dore of the tabernacle of witnesse daye and nyghte seuen dayes longe: and kepe the watch of the Lorde that ye dye not: for so I am commaūded. And Aaron and his sonnes dyd all thynges which the Lorde commaūded by the hande of Moses.

¶ The. ix. Chapter.

**A**Nd the. viij. daye Moses called Aaron and his sonnes and the elders of Israel, and sayde vnto Aaron: take a calfe for a synneoffrynge, and a ram for a burntoffrynge: both without blemish, and brynge them before the Lorde. And vnto the childern of Israel he spa

ke sa.

IX. Chapter. Fo. XV

ke sayenge: take ye an he goote for a synneoffrynge, and a calfe and a lambe bothe two of a yere olde, and without blemish for a burnt sacrifice, and an ox and a ram for peaceoffrynges, to offer before the Lorde, and a meateofferyng myngled with oyle, for to daye the Lorde will appere vnto you.

And they brought that which Moses commaūded vnto the tabernacle of witnesse, and all the people came and stode before the Lorde. And Moses sayde, this is the thyng which the Lorde commaūded that ye shulde do: and then the glorye of the Lorde shall appere vnto you. And Moses sayde vnto Aaron: go vnto the alter and offer thy synneoffrynge, and make an attonement for the and for the people: and then offer the offerynge of the people and reconcyle them also, as the Lorde commaūded Moses.

And Aaron went vnto the alter, and slewe the calfe that was his synneoffrynge. And the sonnes of Aaron broughte the bloude vnto him, and he dypte his finger in the bloude and put it apon the hornes of the alter, and poured the bloude vnto the betome of the alter. And the fatt and the two kydneyes with the kall of the lyuer of the synneoffrynge, he burnt vpon the alter, as the Lorde commaūded Moses: but

IX. Chapter.

and his sonnes vestures also. Then Moses sayde vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of witnesse, and there eate it with the bred that is in the basket of fullofferynges, as the Lorde commaunded sayenge. Aaron and his sonnes shall eate it: and that whiche remaineth of the flesh and of the brede, burne with fire.

And se that ye departe not from the doore of the tabernacle of witnesse seuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For. vii. dayes must youre hādes be filled, as they were this daye: cuē so the Lorde hath commaūded to do, to reconcyle you with all. Se therfore that ye abyde in the dore of the tabernacle of witnesse daye and nyghte seuen dayes longe: and kepe the watch of the Lorde that ye dye not: for so I am commaūded. And Aaron and his sonnes dyd all thynges which the Lorde commaūded by the hande of Moses.

¶ The. ix. Chapter.

**A**Nd the. viii. daye Moses called Aaron and his sonnes and the elders of Israel, and sayde vnto Aaron: take a calfe for a synne offrynge, and a ram for a burnt offrynge: both without blemish, and brynge them before the Lorde. And vnto the childern of Israel he spake saye

IX. Chapter. Fo. XV

ke sayenge: take ye an he goote for a synneofferynge, and a calfe and a lambe bothe two of a yere olde, and without blemish for a burnt sacrifice, and an ox and a ram for peaceoffrynges, to offer before the Lorde, and a meateofferyng myngled with oyle, for to daye the Lorde will appere vnto you.

And they brought that which Moses commaūded vnto the tabernacle of witnesse, and all the people came and stode before the Lorde. And Moses sayde, this is the thyng which the Lorde commaūded that ye shulde do: and then the glorie of the Lorde shall appere vnto you. And Moses sayde vnto Aaron: go vnto the alter and offer thy synneofferynge, and make an attonement for the and for the people: and then offer the offerynge of the people and reconcyle them also, as the Lorde commaūded Moses.

And Aaron went vnto the alter, and slewe the calfe that was his synneoffrynge. And the sonnes of Aaron broughte the bloude vnto him, and he dyped his finger in the bloude and put it upon the hornes of the alter, and poured the bloude vnto the betome of the alter. And the fatt and the two kydneyes with the kall of the lyuer of the synneoffrynge, he burnt vpon the alter, as the Lorde commaūded Moses: but



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but the flesh and the hyde / he burnt with fyre without the hoste.

After wards he slewe the burnt offeringe, and Aarons sonnes brought the bloude vnto him, and he sprinkled it rounde aboute upon the altar. And they brought the burnt offeringe vnto him in peces and the heed also / and he burnt it upon the altar / and dyd wasshe the inwardes and the legges / and burnt them also upon the burnt offeringe in the altar.

And than he broughte the peoples offeringe and toke the goote that was the peoples synne offeringe / and slewe it and offered it for a synne offeringe: as he dyd the first. And then broughte the burnt offeringe and offered it as the maner was / and broughte the meat offeringe and fylled his hande thercof, and burnt it upon the altar / besydes the burnt sacrifice in the morninge.

Then he slewe the ox and the ram that beere the peoples peace offerings / and Aarons sonnes broughte the bloude vnto him / and he sprinkled it upon the altar rounde aboute, and toke the fatt of the ox and of the ram: the rumpe and the fatt that couereth the inwardes and the kydneyes and the kall of the lyuer: and put them upon the brestes and burnt it upon the altar: but the brestes and the righte sholders Aaron waued before the Lorde / as the Lorde com-

X. Chapter.

Fo. XVI

maunded Moses.

And Aaron lifte vpp his hande ouer the people and blessed the, and came doune from off the offeringe of synne offerings / burnt offerings and peace offerings. Then Moses and Aaron went into the tabernacle of witnesse and came out agayne and blessed the people / and the glorye of the Lorde apared vnto all the people. And there came a fyre out from before the Lorde / and consumed upon the altar: the burnt offeringe and the fatt. And all the people sawe it and shawted, and fell on their faces.

The X. Chapter

And Nadab and Abihu the sonnes of Aaron toke ether of them his censor and put fyre therein and put cens apō, and broughte strange fyre before the Lorde: which he commaunded the not and there went a fyre out from the Lorde and consumed the, and they dyed before the Lorde. Then Moses sayde vnto Aaron this is it that the Lorde spake saynge: I will be sanctified in them that come nye me, and before all the people I will be glorified. And Aaron helde his peace.

And Moses called Misael and Elefaphā the sonnes of Vliel the vncle of Aaron, and sayde vnto the: goo to and carye youre brethre from the holy place out of the hoste. And they went to them and caryed them in their albes out of the hoste, as Moses bad.

Of such places the bishop takes their dominie blessing with fingers: But thou must read the goodly prayer of his blessing

Hereof ye see the fruite of a mans good entent with out Gods word. As we maye do nolesse, so doeth this example teach that we maye do no more than is commaunded.

God is sanctified when we obey him. And mortify oure wyll to doo his.

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And Moses sayde vnto Aaron and vnto Eleazar and Ithamar his eldest sonnes: vncouer not youre heed nether rent youre clothes/ lest ye dye and wrath come apon all the people lett your brethren the hole house of Israel beweepe the burnyng which the Lorde hath burnt. But goo ye not out from the dore of the tabernacle of wytnesse/ lest ye dye: for the anoyntyng oyle of the Lorde is apon you. And they dyd as Moses bad.

*Our prelates be drunke with defyre of honoure and haue brought the world oute of their wytes to faulthe their lufles, and lye not sobriely to reach what christ commaunded by the lawe of the apostels.*

And the Lorde spake vnto Aaron saynge: drynke no wyne nor stronge drynke / nether thou nor thi sonnes with the: when ye go in to the tabernacle of wytnesse/ lest ye dye. And let it be a lawe foreuer vnto youre childern after you: that ye maye put difference betwene holy and vnholy / and betwene vncleane and cleane/ and that ye maye teach the childern of Israel: all the ordynaunces which the Lorde hath commaunded them by the handes of Moses.

And Moses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes that were lefte: take the meatofferynge that remaineth of the sacrifices of the Lorde/ and eate it without leuen besyde the alter/ for it is most holy: eate it therfore in the holy place, because it is thi dutye and thi sonnes dutye of the sacrifice of the Lorde: for so I am commaunded. And the wauebreft

X. Chapter. Fo. XVII.

wauebreft and heueshulder eate in a cleane place: both thou and thy sonnes and thy doughters with the. For it is thy dutye and thy sonnes dutye with the, of the peaceofferynges off the childern of Israel. For the heueshulder and the wauebreft whiche they brynge with the sacrifices of the fatt, to waue it before the Lorde, shalbe thine and thy sonnes with the, and be a lawe for euer, as the Lorde hath commaunded.

And Moses soughte for the goote that was the synneofferynge, and se, it was burnt. And he was angrie with Eleazar and Ithamar the sonnes of Aaron, which were lefte alyue saynge: wherefore haue ye not eaten the synneofferynge in the holy place, scyng it is most holy: and for as moch as it is geuen you to bere the synne of the people, and make agrement for them before the Lorde? Beholde, the bloude of it was not brought in within the holy place therfore shulde ye haue eaten it in the holy place as I commaunded. And Aaron sayde vnto Moses: behold, this daye haue they offered the synneofferynge and their burnt offerynge before the Lorde, and it is chaunced me after this manner. Yf I shulde eate of the synneofferynge to daye, wolde the Lorde be content with alle. And when Moses herde that, he was content. ne

*The offeringes must haue bene eaten in place of holiness, but Aaron coude not but mourne for his sonnes*

## XI. Chapter.

### ¶ The .xj. Chapter.

**A**Nd the Lorde spake vnto Moses and Aaron sayenge: speake vnto the childre of Israel and saye, these are the beestes whiche ye shall eate amonge all the beestes that are on the erth: what soeuer hath hofte and dryedeth it in to two clawes and cheweth cud among the beestes, that shall ye eate. Neuerthelesse, these shall ye not eate of them that chewe cud and haue hofes. The camel, for he cheweth cud but he deuydeth not the hofte in to two clawes therefore he shall be vnclene vnto you. And the Conye, for he cheweth the cud but deuydeth not the hofte in to two clawes, therefore he is vnclene to you. And the hare, for he likewise cheweth the cud, but deuydeth not the hofte in to two clawes, he is therefore vnclene to you. And the swyne, for though he deuyde the hofte in to two clawes, yet he cheweth not the cud and therefore is vnclene to you, Of their flesh see that ye eate not and their carcaffes se that ye twych not for they are vnclene to you.

These shall ye eate of all that are in the waters: what soeuer hath finnes and scales in the waters, sees and ryuers, that shall ye eate. And all that haue not finnes and scales in the sees and ryuers of all that moue and lyue in the waters/ shall

## XI. Chapter. Fo. XVII.

shall ye abhorre. Se that ye eate not of their fleshe, and also that ye abhotre their carcaffes: for all that haue no finnes nor scales in the waters, shall be abhominacion vnto you.

These are the foules which ye shall abhorre and which shall not be eaten, for they are an abhominacion. The eagle, the gooshe, the cor motaunte, the kyte, the vultur and all his kynde and all kynde of rauens, the estrich, the night crowe, the cocow, the sparowhaue and all the kynde: the litle oule, the storeke, the great oule the backe, the pellicane, the pye, the heron, the lye with the kynde, the lappwyng and the swa lowe. And all foules that crept and goo apō all iij. shall be an abhominacion vnto you.

Yet these maye ye eate of all the foules that moue and goo apō. iij. fete: euen those that haue no knees aboue vpon their fete to lepe with all apō the erthe, euen these of them ye maye eate: the arbe and all his kynde: the Sole am with all his kynde: the Hargol and all the kynde, and the Hagab and all his kynd. All other foules that moue and haue. iij. fete, shall be abhominacion vnto you. In soch ye shall be vnclene whosoever touch the carkeffe of the shall be vnclene vnto the cūen, and whosoever berech the carkeffe of the, shall wash his clothes and shall be

C ij vnclene

**XI. Chapter.**

vnclene vntyll euen.

Amonge all maner beestes, they that haue hofes and deuyde them not in to two clawes or that chewe not the cud, shalbe vnclene vnto you: and all that twicheth thern shalbe vnclene. And all that goeth apon his handes amonge all maner beestes that goo on all foure, are vnclene vnto you: and as many as twych their carkeffes, shalbe vnclene vntyll the euen. And he that beareth the carkeffe of them, shall wasshe his clothes and be vnclene vntyll the euen/ for soch are vnclene vnto you.

And these are also vnclene to you amonge the thinges that crepe apon the erth: the wefell the moule, the tode and all his kynde, the hed-gehogge, stelko, the licerte, the snayle and the moule. These are vnclene to you amonge all that moue, and all that twych them when they be dead, shalbe vnclene vntyll the euen. And what soeuer any of the dead carkeffes of them fall apon, shalbe vnclene: what soeuer vessell of wodd is be, or rayment, or skynne, or bagge or what soeuer thinge it be that any worke is wroughte with all. And they shalbe plunged in the water and be vnclene vntill the eue, and then they shalbe clene agayne.

All maner of erthen vessell where in to any of them falleth, is vnclene with all that therein is: and

**XI. Chapter. Fo. XIX.**

is: and ye shall breake it. All maner meate that is eaten, yf any soch water come apon it, it shall be vnclene. And all maner drynke that is drōke in all maner soch vessels, shalbe vnclene.

And whether it be ouen or kettel, it shalbe broken. For they are vnclene and shalbe vnclene vnto you: Neuerthelater, yet the fountaynes and welles and pondes of water, shalbe clene styll. But whosoever twycheth their carkeffes, shall be vnclene.

Yf the dead carkeffe of any soch fall apō any seed vsed to sowe, yt shall yet be clene styll: but ad yf any water be poured apō the seed and afterward the dead carkeffe of them fall thereō, then it shalbe vnclene vnto you.

Yf any beest of whiche ye eate dye, he that twicheth the dead carkeffe shalbe vnclene vntyll the euen. And he that eateth of any soche dead carkeffe, shall wasshe his clothes and remayne vnclene vntyll the euen. And he also that beareth the carkeffe of it, shall wasshe his clothes and be vnclene vntyll euen.

All that scrauleth apon the erth, is an abhominacyon and shall not be eaten. And what soeuer goeth apon the brest and what soeuer goeth apon .iiij. or moo fete amonge all that scrauleth apon the erth, of that se ye eate not: for they are abhomyable. Make not youre soules abho

## XII. Chapter

abominable. Make not youre soules abhominable with nothing that creepeth, nether make youre soules vnclene with them: that ye shulde be defiled thereby.

For I am the Lorde youre God, be sanctified therfore that ye maye be holy, for I am holy: and defile not youre soules with any maner thinge that creepeth apon the erth. For I am the Lorde that brought you out of the londe off Egipte to be youre God: be holy therfore, for I am holy.

This is the lawe of beest and foule and off all maner thinge that lyueth and moueth in the water and of all thinges that crepe apon the erth that ye may put differēce betwene vnclene and clene, and betwene the beestes that are eaten and the beestes that are not eaten.

### ¶ The. xij. Chapter.

**A**nd the Lorde spake vnto Moses and sayde: speake vnto the childern of Israel and saye: whē a womā hath conceaued and hath borne a man childe, she shalbe vnclene. vij. dayes: euen in like maner as when she is put aparte in tyme of hir naturall diseafe. And in the viij. daye the flesh of the childe forefkyne shalbe cut awaye. And she shall cōtinue in the bloude of hir purifiēge. xxxiiij. dayes, she shal

## XII. Chapter. Fo. XXX

wyth no halowed thinge nor come in to the sanctuary, vntyll the tyme of hir purifiēge be out. Yf she bere a maydehilde, then she shalbe vnclene two weekes as when she hath hir naturall diseafe. And she shall continue in the bloude of hir purifiēge. lxxvj. dayes.

And when the dayes of hir purifiēge are out: whether it be a sonne or a doughter, she shall brynge a lambe of one yere olde for a burntoffryng and a yonge pigeon or a turtill doe for a synneoffryng vnto the dore of the tabernacle of witnesse vnto the preast: which she all offer them before the Lorde and make an attonement for her, and so she shalbe purged of hir yssue of bloude. This is the lawe of her that hath borne a childe, whether it be male or female.

But and yf she be not able to bringe a sheepe, then let her brynge two turtys or two yonge pigeons: the one for the burntoffryng, and the other for the synneoffryng. And the preast shall make an attonement for her, and she shalbe clene.

### ¶ The. xiiij. Chapter.

**A**nd the Lord spake vnto Moses and vnto Aarō saynge: whē there apereeth a ryngle in any māns flesh ether a scabbe or a glistrige

This chapter  
maketh not  
for confession  
in the care,  
but is an exco-  
municacion off  
open sinners  
white

### XIII. Chapter

As these pre-  
stes make vn-  
cleane ad sen-  
de out of com-  
pany, euen so  
ours binde ad  
excommunicat  
out of the co-  
gregacio; and  
as these make  
cleane, so doo  
ours lowse,  
and absolue.  
Now the th-  
at sinne secre-  
tly thei binde  
with preachi-  
ge gods word  
ad yf thei re-  
pnt, with pre-  
ching thei lo-  
we the agay-  
ne.

whyte: as though the plague of leprosy were in the skynne of his flesh, then let him be brought vnto Aaron the preast or vnto one of hys sonnes the preastes, and let the preast loke on the sore that is in the skynne of his fleshe. Yf the heer in the sore be turned vnto whyte, and the sore also seme to be lower than the skynne of his fleshe, then it is suerly a leprosy, and let the preast loke on him and make hym vn-  
cleane.

Yf there be but a white plecke in the skynne of his fleshe and seme not to be lower than the other skynne nor the heer thereof is turned vnto white: then let the preast shitt him vpp seuen dayes. And let the preast loke apon hym the .vij. daye: yf the sore seme to him to abyde styll and to go no further in the skynne, then let the preast shitt him vppe yet .vij. dayes moo. And let the preast loke on him agayne the .vij. daye. Then yf the sore be waxed blackesh and is not growen abrode in the skynne, let the preast make him cleane, for it is but a skyrfe. And let him washe his clothes, and then he is cleane. But and yf the scabbe growe in the skynne after that he is sene of the preast agayne. Yf the preast se that the scabbe be growen abrode in the skynne, let him make him vnclene: for it is suerly a leprosy.

Yf the

### XIII. Chapter. Fo. XXI.

Yf the plague of leprosy be in a man, let hi be brought vnto the preast, and let the preast se him. Yf the rysinge apere white in the skynne ad haue also made the heer white, ad there be rawe flesh in the sore also: then it is an olde leprosy in the skynne of his flesh. And the preast shall make him vnclene, ad shall not shutte him vp for he is vnclene.

Yf a leprosy breake out in the skynne and couer all the skynne from the heed to the fote ouer all wheresocuer the preast loketh, then let the preast loke apon him. Yf the leprosy haue couered all his flesh, let him make the disease cleane: for in as moch as he is altogether white he is therfore cleane. But and yf there be rawe flesh on him when he is sene, then he shalbe vnclene. Therefore when the preast seeth the rawe flesh, let him make him vnclene. For in as moch as his flesh is rawe, he is vnclene and it is suerly a true leprosy. But and yf the rawe flesh departe agayne and chaunge vnto white, then let him come to the preast and let the preast se him: Yf the sore be chaunged vnto white, let the preast make the disease cleane, ad the he is cleane.

When there is a bycle in the skynne of any mans flesh and is hecled and after in the place of the bycle there appere a whyte rysing ether a shy-

XIII. Chapter.

a shynynge white somewhat redyssh, let him be sene of the preast. Yf when the preast seeth hi it appeare lower than the other skynne and the heer thereof be chaunged vnto white, let the preast make hi vncleane: for it is a very leprosy, that is broken out in the place of the byele. But and yf when the preast loketh on it there be no white heeres therein nether the scabbe lower than the other skynne and be somewhat blackesh, then the preast shall shutt him aparte vij. dayes. Yf it sprede abrode in the meane season, then let the preast make him vncleane: for it is a leprosy. But ad yf the glifringe white abyde styll in one place and go no further, then it is but the prynte of the byele, and the preast shal make him cleane.

When the skynne of any mās flesh is burnt with fire that it be rawe and there apere in the burnynge a glifringe white that is somewhat redyssh or altogether white, let the preast loke apon it. Yf the heer in that brightnesse be chaunged to white and it also appeare lower than the other skynne, than it is a leprosy that is broken out in the place of the burnynge. And the preast shall make him vncleane, for it is a leprosy. But and yf (when the preast loketh on it) he se that there is no white heer in the brightnesse and that it is no lower than the other skynne

XIII. Chapter. Fo. XXXII

skynne and that it is also blackesh, then let the preast shutt him upp seven dayes. And yf (when the preast loketh on him the seventh daye) it be growen abrode in the skynne, lett him make him vncleane: for it is a leprosy. But and yf that brightnesse abyde styll in one place and goo no further in the skynne ad be blackesh, than it is but a rysing in the place of the burnynge, and the preast shall make hym cleane: for it is but the prynte of the burnynge only.

Whē ether man or woman hath a breaking out apon the heed or the berde, let the preast se it. And yf it apeare lower than the other skynne and there be therein golden heeres ad thyn, let the preast make him vncleane, for it is a breaking out of leprosy apō the heed or berde. yf (whē the preast loketh on the breaking out) he se that it is no lower thā the other skynne ad that there are blacke heeres therein let hi shutt hi vp. vij. dayes. And let the preast loke on the discafe the seventh daye: ad yf the breakynge oute be gone no forther nether be any golden heeres therein nether the scabbe be be lower than the other skynne, then lett him be shauen, but lett hym not shaue the scabbe, and let the preast shutt him vpp seven dayes



### XIII. Chapter.

dayes moo. And let the preast loke on the breakeyng out the. vij. daye agayne: Yf the breakyng out be gone no further in the skynne nor moare lower thē the other skynne, then lett the preaste make him cleane, and let him washe his clothes and then he is cleane. Yf the breakyng out growe in the skynne after that he is once made cleane, let the preast see him. Yf it be growne abrode in dede in the skynne, let the preast seke no further for any golden heeres, for he is vncleane. But and yf he se that the scabbe stonde styll and that there is blacke heer growne vpp there in, thē the scabbe is healed and he is cleane: and the preast shall make him cleane.

Yf there be founde in the skynne of the flesh of man or woman a glisteringe white, let the preast se it. Yf there appeare in their flesh a glisteringe white somewhat blackesh, thē it is but freckels growe vpp in the skynne: and he is cleane.

Yf a mans heer fall of his heed, thē he is heedbaulde and cleane. yf his heer fall before in his foreheade, then he is foreheadbalde and cleane. yf there be in the baulde head or baulde foreheade a redysh white scabbe, then there is leprosy spronge vpp in his baulde head or baulde foreheade. And let the preast se it: and yf the rysyng of the sore be redyshwhite in his baulde he

### XIII. Chapter. Fo. XXIII.

de heade or foreheade after the maner of a leprosy in the skynne of the flesh, then he is a leper and vncleane: and the preast shall make him vncleane, for the plague of his heede.

And the leper in whome the plague is / shall haue his clothes rent and his heade bare and his mouth mossfeld, and shalbe called vncleane. And as longe as the dyscase lesteth apon him, he shalbe vncleane: for he is vncleane, and shall therfore dwell alone, and even without the host shall his habitation be.

When the plague of leprosy is in a cloth: whether it be linnen or wollen, yee and whether it be in the warpe or wolfe of the linnen or of the wollen: ether in a skynne or any thinge made of skynne / yf the dyscase be pale or somewhat redysh in the cloth or skynne: whether it be in the warpe or wolfe or any thinge that is made of skynne, thē it is a very leprosy and must be shewed vnto the preast. And whē the preast seeth the plague, let him shutt it vpp. vij. dayes, and let him loke on the plague the seuenth daye. yf it be increased in the cloth: whether it be in the warpe or wolfe or in a skynne or in any thyng that is made of skynne, then the plague is a fretyng leprosy and it is vncleane: And that cloth shalbe burnt, ether warpe or wolfe, whether it be wollen or linnen or any thyng that is made of skynne where in the plague is, for it is a fretyng  
ge le

### XIII. Chapter.

ge leprosy/and shalbe burnt in the fyre.

Yf the preast se that the plage hath fcten no further in the cloth: ether in the warpe or wolfe or in what focuer thyng of skynne it be, then let the preast comaunde the to washe the thyng wherein the plage is, and let him shutt it vpp vij. dayes moo. And let the preast loke on it agayne after that the plage is washed: yf the plage haue not chaunged his falcion though it be spred no further abrode, it is yet vncleane. And se that ye burne it in the fyre, for it is fcted in warde: whether in parte or in all together. But and yf the preast se that it is somewhat blacky after that it is washed, let him rent it out of the clothe, or out of the skynne or out of the warpe or wolfe. But and yf it apeare any moare in the cloth ether in the warpe or in the wolfe or in any thyng made of skynne / than it is a waxynge plage. And se that ye burne that with fyre, where in the plage is. Moreouer the cloth ether warpe or wolfe or what focuer thinge of skynne it be which thou hast washed and the plage be departed from it, shalbe washed once agayne: and then it is cleane.

This is the lawe of the plage of leprosy in a cloth whether it be wollē or linnen: ether whether it be in the warpe or wolfe or in any thyng made of skynnes, to make it cleane or vncleane.

### XIII. Chapter. Fo. XXIII

**A**Nd the Lorde spake vnto Moses saynge: this is the lawe of a leper when he shalbe clesed. he shalbe broughte vnto the preast, and the preast shall goo out without the hoste and loke apō him. Yf the plage of leprosy be healed in the leper, the shall the preast comaunde that there be brought for him that shalbe clesed. ij. luyng byrdes that are cleane, and cypresse wodd, and a pce of purple cloth and ylope. And the preast shall comaunde that one of the byrdes be kylled ouer an erthe vessell of runnyng water. And the preast shall take the luyng byrde and the cypresse wodd and the purple and the ylope, and shall dyppē the and the luyng byrde in the bloude of the slayne byrde and in the rennyng water and sprinkle it upon him that must be clesed of his leprosy. vij. tymes and clesē him / and shall let the luyng byrde goo fre in to the felde.

And he that is clesed shall washe his clothes and shaue off all his heer and washe himselfe in water, and then he is cleane. And after that he shall come in to the hoste / but shall tarye without his tēt. vij. dayes. When the seventh daye is come, he shall shaue off all his heer both apō his heade and his berde and on his brores: and cuē all the heer that is on him, shalbe shauen off. And he shall washe his clothes and his flesh in water / and then he shalbe cleane.

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And when the .viij. daye is come, let him take ij. lambes without blemyshe and a yewelambe of a yere olde without blemyshe, and .iiij. tenthdeales of fyne floure for a meateofferynge myngled with oyle, and a logge of oyle. Than let the preast that maketh him cleane, brynge the man that is made cleane with those thynges before the Lorde vnto the dore of the tabernacle of witnesse. And lett the preast take one of the lambes and offer him for a trespacofferynge, and the logge of oyle: and waue them before the Lorde. And than let him slee the lambe in the place where the synofferynge and the burntofferynge are slayne: euē in the holy place. for as the synofferynge is, euē so is the trespacofferynge the preastes: for it is most holy.

Than lett the preast take of the bloude of the trespacofferynge, and put it apō the tpye of the right eare of him that is clenfed, and apō the thombe of his righte hande and apō the greates too of his righte fote. Then let the preast take of the logge of oyle and poure it into the palme of his left hande, and dippe his right finger in the oyle that is in the palme of his left hand, and let him sprinkle it with his fynger vij. tymes before the Lorde. And of the rest of the oyle that is in his hande, shall the preast put apō the tpye of the righte eare of him that is clen

### XIII. Chapter. Fo: XXV

is clenfed, and apō the thombe of his righte hande, and apō the greates too of his righte fote: euē apō the bloude of the trespacofferynge. And the remnaunte of the oyle that is in the preastes hande, he shall poure apō the heede off hym that is clenfed: and so shall the preast make an attonement for him before the Lorde,

Then let the preast offer the synneofferynge, and make an attonement for him that is clenfed for his vnclēnesse. And thā let the burntofferynge be slayne, and let the preast put both the burntofferynge and the meateofferynge apō the altar: and make an attonement for him, and thā he shall be cleane.

Yf he be poore and can not gett so moch, thā let him bringe one lambe for a trespacofferynge to waue it and to make an attonement for him, and a tenth deale of fyne floure myngled with oyle for a meateofferynge and a logge of oyle, and two turtyll doves or two yonge pygeons which he is able to gett and let the one be a synneofferynge and the other a burntofferynge. And let him brynge them the .viij. daye for his clenfyng vnto the preast to the dore of the tabernacle of witnesse before the Lorde.

And let the preast take the lambe that is the trespacofferynge and the logge of oyle, and waue the

XIII. Chapter.

ue them before the Lorde. And whē the lambe of the trespassoffryng is kylled, the preast shall take of the bloude of the trespassoffryng, and put it upon the tyype of his righte eare that is clenfed, and upon the thombe of his righte hande, and upon the greute too of his righte fote. And the preast shall poure of the oyle in to his righte hande, and shall sprinkle with his finger of the oyle that is in his lefte hande. vij. tymes before the Lord.

And the preast shall put of the oyle that is in his hande (upon the tyype of the righte eare of hī that is clenfed, and apō the thombe of his righte hande and upon the greute too of his righte fote: euen in the place where the bloude of the trespassoffryng was put, And the reste of the oyle that is in his hande, he shall poure upon the heede of him that is clenfed: to make an attonemēt for him before the Lorde. And he shall offer one of the turtyll doves or of the yonge pigeons, soch as he can gett: the one for a synncoffryng and the other for a burnt offryng apō the alter. And so shall the preast make an attonemēt for him that is clenfed before the Lorde. This is the lawe of him that hath the plage of leprosy, whose hand is not able to gett that which pertayneth to hys clenfyng.

And

XIII. Chapter. Fo. XXVI.

And the Lorde spake vnto Moses and Aarō saynge: when ye be come vnto the lond of Canaan which I geue you to possesse: yf I put the plage of leprosy in any housse of the lande of youre possession, let him that oweth the housse go and tell the preast saynge, me thinke that there is as it were a leprosy in the housse. And the preast shall cōmaunde them to ryd all thinge out of the housse, before the preaste goo in to se the plage: that he make not all that is in the housse vncleane, and then the preast shall goo in and se the housse.

Yf the preast se that the plage is in the walles of the housse and that there be holowe strakes pale or rede which seme to be lower than the other partes of the wall, then let the preast go out at the housse dores and shett vp the housse for. vij. dayes. And let the preast come agayne the seuenth daye and se it: yf the plage be encreased in the walles of the housse, let the preast cōmaunde thē to take awaye the stones in which the plage is, and let thē cast thē in a foule place without the cite, and scrape the house within rounde aboute, and poure out the dust without the cite in a foule place. And let them take other stones and put them in the places of those stones, and other mortar: and playster the housse with all.

D ij Yf

### XIII. Chapter.

Yf now the plage come agayne and breake out in the housse, after that they haue taken awaye the stones and scraped the housse, and after that the housse is playsterd anew: let the preast come and se it. And yf then he perceaue that the plage hath catē further in the housse, then it is a fretynge leprosy that is in the housse and it is vncleane. Then they shall breake doune the housse: both stones, tymbre and all the morter of the housse, and carye it out of the cite vnto a foule place. Moreover he that goeth in to the housse all the while that it is shett vp, shall be vncleane vntill nighte. And he that slepeth in the housse shall washe his clothes, and he also that eateth in the housse shall washe his clothes.

But and yf the preast come and se that the plage hath sprede no futher in the housse after that it is new playsterd, then let him make it cleane for the plage is healed. And let him take to cleanse the housse with all: two birdes, cypresse wodd, and purple clothe and ylope. And let him kyll one of the byrdes ouer an erthen vessel of runnyng water, and take the cypresse wodd, the ylope, the purple and the lyuyng byrde, and dyppe them in the bloude of the slayne byrde and in the runnyng water, and sprinkle apon the housse seuen tymes, and cleanse the housse with

### XV. Chaptre. Fo. XXVII

the bloude of the byrde, and with the runnyng water, and with the lyuyng byrde, and with the cypresse wodd, and the ylope and the purple clothe. And he shall lett the lyuyng byrde flee oute off the towne in to the wyld feldes, and so make an attonement for the housse, and it shall be cleane.

This is the lawe of all maner plage of leprosy and breakynge out, and of the leprosy off clothe and housse: and of rysynges, scabbes and glysteryng white, to teache when a thinge is vncleane or cleane. This is the lawe off leprosy.

### The. xv. Chapter.

**A**nd the Lorde spake vnto Moses and Aaron sayenge, speake vnto the children of Israel and saye vnto them: euery mā that hath a runnyng yssue in his flesh, is vncleane by the reason of his yssue. And hereby shall it be knowne when he is vncleane. Yf his fleshe runne, or yf his flesh congele by the reason off his yssue, than he is vncleane. Euery couche whereon he lyeth and euery thinge whereon he sitteth shall be vncleane.

He that twicheth his couch, shall wash his clothes and bath him selfe with water, and be vncleane vntill the euen.

He that sitteth on that whereon he satt, shall wash

XV. Chaptre.

wassh his clothes and bathe him selfe with water and be vncleane vntill the euenyng. And he that twicheth his flesh shall wasshe his clothes and bathe him selfe in water and be vncleane vnto the euen. Yf any soch spytt apen him that is cleane, he must wasshe his clothes and bathe him selfe in water and be vncleane vntill euen.

And what soeuer sadell that he rydeth apō, shalbe vncleane. And whosoeuer twicheth any thinge that was vnder him, shalbe vncleane vnto the euē. And he that beareth any soch thinges shall wassh his clothes and bathe hī self in water and be vncleane vnto the euē, and whosoeuer he twicheth (yf he haue not first washed his handes in water) must wasshe his clothes, and bathe him selfe in water, and be vncleane vnto the euenyng. And yf he twych a vessell off erth, it shalbe broken: and all vessels of wood shalbe rensed in the water.

When he that hath an yssue is clenfed of his yssue, let him numbre. vij. dayes after he is cleane, and wasshe his clothes, and bathe his fleshe in runnyng water, and then he is cleane. And the. viij. daye let him take two turtill doves or two yonge pigeons, and come before the Lord vnto the dore of the tabernacle of witness and geue them vnto the prest. And the prest shall

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shall offer them: the one for a synneofferynge, and the other for a burnt offerynge: and make an attonement for him before the Lord, as cōcernyng his yssue.

Yf any mans seed departe frō him in his slepe, he shall wassh his flesh in water and be vncleane vntill euē. And all the clothes or fures whereon soch seed chaunceth shalbe washed with water and be vncleane vnto the euē. And yf a womā lye with soche a whone, they shall wash thē selues with water and be vncleane vntill euen.

Whē a womā's naturall course of blood runneth, she shalbe put aparte. vij. dayes: and whosoeuer twycheth her shalbe vncleane vnto the euē. And all that she lyeth apō as longe as she is put aparte shalbe vncleane. And whosoeuer twicheth hir couch shall wash his clothes and bathe hī selfe with water and be vncleane vnto the euē. And whosoeuer twicheth any thinge that she satt apō, shall wassh his clothes and wash him selfe also in water, and be vncleane vnto the euē: so that whether he twich hir couche or any thīge whereō she hath setē, he shalbe vncleane vnto the euē. And yf a mā lye with her in the meane tyme, he shalbe put aparte as well as she and shalbe vncleane. vij. dayes, and all his couch wherein he slepeth shalbe vncleane.

Whē

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When a womans bloude runneth longe tyme: whether out of the tyme of hyr naturall course: as longe as hir vncleanness runneth, she shalbe vncleane after the maner as when she is put aparte. All hir couches whercon she lyeth (as longe as hir yssue lasteth) shalbe vnto her as hir couch when she is put a parte, And what soeuer she sitteth apon, shalbe vncleane, as is hir vncleanness whē she is put a parte. And whosoever twicheth them, shalbe vncleane, and shall wasshe his clothes and bathe him selfe in water and be vncleane vnto euen.

And when she is clenfed of hir yssue, let her counte hir seven dayes after that she is cleane. And the viij. daye let her take two turtles or two yonge pigeons and brynge them vnto the preast vnto the dore of the tabernacle of witness. And the preast shall offer the one for a synneoffrynge, and the other for a burntoffrynge: and so make an attonement for her before the Lorde. as concernynge hir vncleane yssue.

Make the childern of Israel to kepe themselves fro their vncleanness, that they dye not in their vncleanness: whē they haue defiled my habitation that is amonge them.

This is the lawe of him that hath a runninge sore, and of him whose seed runneth from hym

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him in his slepe and is defiled therewith, and of her that hath an yssue of bloude as longe as she is put a parte, and of whosoever hath a runninge sore whether it be man or woman, and of him that slepeth with her that is vncleane.

The. xvj. Chapter.

And the Lorde spake vnto Moses after the deeth of the two sonnes of Aaron, when they had offered before the Lorde and dyed: And he sayde vnto Moses: speake vnto Aaron thy brother that he go not at all tymes into the holy place, that is within the vayle that hangeth before the mercyseate which is apon the arcke that he dye not. For I will appeare in a clowde vpon the mercyseate.

But of this maner shall Aaron goo in in to the holy place: with a yonge ox for a synneoffrynge, and a ram for a burntoffrynge. And he shall put the holy linnen albe apon him, and shall haue a linnen breche vpon his flesh, and shall gyrdle him with a linnen gyrdell, and put the linnen mytre apon his heede: for they are holy raymentes. And he shall wasshe his flesh with water, and put them on. And he shall take of the multitude of the childern of Israel two gootes for a synneoffrynge and a ram for a burntoffrynge.

And

By the clowd  
under shende  
the smoke off  
the cence.



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And Aaron shall offer the ox for his synne offrynge and make an attonement for him and for his housse. And he shall take the two gootes and present them before the Lorde in the dore of the tabernacle of witnesse. And Aarō cast lottes ouer the .ij. gootes: one lotte for the Lorde, and another for a scapegoote. And Aaron shall bringe the goote apō which the Lorde's lotte fell, and offer him for a synneoffrynge. But the goote on which the lotte fell to scape, he shall lett alyue before the Lorde to recōcyle with and to let him goo fre in to the wilderness. And Aaron shall bringe the ox of his synoffrynge, and reconcyle for him selfe and for his housholde, and kyll him.

And thā he shall take a censer full of burninge coles out of the alter that is before the Lorde, and his handfull of swete cens beten small and bringe them within the vayle and put the cens apō the fire before the Lorde: that the cloude of the cens maye couer the mercysate that is apō the witnesse, that he dye not. And he shall take of the bloude of the ox and sprinkle it with his finger before the mercysate eastwarde: euen .vij. tymes.

Then shall he kyll the goote that is the peoples synneoffrynge, and brynge hys bloude within the vayle, and doo with his bloude as he dyd

XVI. Chapter.

Fo. XXX.

he dyd with the bloude of the ox, and let him sprinkle it toward the mercysate and before the mercysate and reconcyle the holy place frō the vnclennesse of the childern of Israel, and from their trespasses and all there synnes. And so let him doo also vnto the tabernacle of witnesse that dwelleth with them, eue among the vnclenneses.

And there shalbe no bodye in the tabernacle of witnesse, when he goeth in to make an attonement in the holy place, vntyll he come out agayne. And he shall make an attonement for him selfe and for his housholde, and for all the multitude of Israel. Then he shall goo out vnto the alter that stondeth before the Lorde, and reconcyle it, and shall take of the bloude of the ox and of the bloude of the goote, and put it apō the hornes of the altare rounde aboute, and sprynckle of the bloude apō it with his finger seuen tymes, and clense it, and halowe it frō the vnclenneses of the childern of Israel.

And whē he hath made an ende of recōcylinge the holy place and the tabernacle of witnesse and the alter, let him bringe the lyue goote and let Aarō put both his handes apō the heede of the lyue goote, and confesse ouer him all the mysdeades of the childern of Israel, and

### XVI. Chapter.

and all their trespasses, and all their synnes: and let him put them apō the heed of the goote and sende him awaye by the handes of one that is acoynted in the wyldernesse. And the goote shall bere apon him all their mysdeades vnto the wyldernesse, and he shall let the goote goo fre in the wyldernesse.

And let Aaron goo in to the tabernacle of wytnesse and put off the lynē clothes which he put on when he wēt in in to the holy place, and leaue them there. And let him wasshe his flesh with water in the holy place, and put on his owne rayment / and then come out and offer his burnt offerynge and the burnt offerynge of the people, and make an atonemēt for him selfe and for the people, and the fatt of the synofferynge let him burne apon the alter. And let him that carryed forth the scapegoote, wasshe his clothes and bathe his flesh in water / and then come in to the holte agayne.

And the ox of the synofferynge and the goote of the synofferynge (whose bloude was brought in to make an atonemēt in the holy place) let one carye out without the holte and burne with fyre: both their skynnes, their flesh and their donge. And let him that burneth them, wasshe his clothes and bathe his flesh in water, and then come in to the holte agayne.

And

### XVII. Chapter. Fo. XXXI.

And it shalbe an ordynaunce for euer vnto you. And euē in the tenth daye of the seuenth moneth, ye shall humble youre soules and shall doo no worke at all: whether it be one of youre selues or a straunger that sojourneth amonge you. for that daye shall an attonemēt be made for you to clense you from all youre synnes before the Lorde / and ye shalbe cleane. It shall be a sabbath of rest vnto you / and ye shall humble youre soules / and it shalbe an ordynaunce for euer.

And the preast that is anoynted and whose hande was fylled to mynistr in his fathers steade / shall make the attonemēt and shall put on the holy lynē vestimētes / and reconyle the holy sanctuary and the tabernacle of wytnesse and the alter, and shall make an attonemēt also for the preastes and for all the people of the congregacion. And this shalbe an euerlastyng ordynaunce vnto you to make an atonement for the children of Israel for all their synnes once a yere: and it was done euē as the Lorde commaunded Moses.

### The XVII. Chapter.

And the Lorde talked with Moses saynge: speake vnto Aarō and vnto his sonnes and vnto all the children of Israel and saye vnto

XVII. Chapter.

vnto them, this is the thyng which the Lorde charged saynge: whatsoeuer he be of the house of Israel that killeth an ox, lambe or goore in the hoste or out of the hoste and bryngeth the not vnto the dore of the tabernacle of witnessse, to offer an offering vnto the Lorde before the dwelling place of the Lorde, bloude shalbe imputed vnto that man / as though he had shed bloude / and that man shall perishe from amonge his people.

Wherefore let the childern of Israel bryng their offerynges they offer in the wyde felde / vnto the Lorde: euen vnto the dore of the tabernacle of witnessse and vnto the preast / and offer the for peace offerynges vnto the Lorde. And the preast shall sprinkle the bloude upon the alter of the Lorde in the dore of the tabernacle of witnessse / and burne the fatt to be a swete sauoure vnto the Lorde. And let them nomore offer their offerynges vnto deuyls / after whom thy goo an whoorynge. And this shalbe an ordynaunce for euer vnto you thorow out youre generacyons.

And thou shalt saye vnto them: what soeuer man it be of the house of Israel or of the straungers that sojorne amonge you that offereth a burnt offering or any other offering and bryngeth it not vnto the dore of the tabernacle

XVII. Chapter. Fo. XXXII.

nacle of witnessse to offer vnto the Lorde, that felow shall perishe from amonge his people.

And what soeuer man it be of the house of Israel or of the straungers that sojorne amonge you that eateth any maner of bloude / I will set my face agaynst that soule that eateth bloude, and will destroy him from amonge his people. for the life of the flesh is in the bloude, and I haue geuen it vnto you upon the alter, to make an attonement for youre soules, for bloude shall make an attonement for the soule. And therefore I sayde vnto the childern of Israel: se that no soule of you cate bloude / nor yet any straunger that sojourneth amonge you.

What soeuer man it be of the childern of Israel or of the straungers that sojorne amonge you that hunteth and catcheth any beast or foule that maye be eatē, he shall poure out the bloude and couer it with erthe. for the life of all flesh is in the bloude, therefore I sayde vnto the childern of Israel, ye shall cate the bloude of no maner of flesh. for the life of all flesh is in his bloude, and whosoever therefore eateth it shall perish. And what soeuer soule it be that eateth that which dyed alone or that which was torne with wylde beestes: whether it be one of youre selues or a straunger, he shall waashe his clothes

XVIII. Chapter.

clothes and bathe him selfe in water, and shalbe vncleane vnto the euē, and thā is he cleane. But and yf he wasshe them not nor wasshe his flesh he shall beare his synne.

¶ The. xvij. Chapter.

**A**Nd the Lorde talked with Moses sayn ge: speake vnto the childern of Israel, and saye vnto them, I am the Lorde youre God. Wherefore after the doynges of the land of Egypte wherein ye dwelt, se that ye doo not: neither after the doynges of the lande of Canaan, whether I will bringe you, nether walke ye in their ordinaunces, but doo after my iudgemētes, and kepe myne ordinaunces, to walke therein: for I am the Lorde youre God. Kepe therefore myne ordinaunces, and my iudgemētes which yf a man doo he shall lyue thereby: for I am the Lorde.

Se that ye goo to none of youre nyghest kyn red for to vncouer their secrettes, for I am the Lorde. The secrettes of thy father and thy mother, se thou vncleale not: she is thy mother, therefore shalt thou not discouer hir secrettes. The secrettes of thy fathers wife shalt thou not discouer, for they are thy fathers secrettes. Thou shalt not discouer the preuyte of thy syster, the daughter of thy father or of thy mother: whether

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ther she be borne at home or without. Thou shalt not discouer the secrettes of thy sonnes daughter or thy daughters daughter, for that is thine awne preuyte: Thou shalt not discouer the secrettes of thy fathers wyues daughter, which she bare to thy father, for she is thy suster: thou shalt therefore not discouer hir secrettes. Thou shalt not vncouer the secrettes off thy fathers syster, for she is thy fathers nexte kyn. Thou shalt not discouer the secrettes off thy mothers syster, for she is thy mothers nexte kyn.

Thou shalt not open the secrettes of thy fathers brother: that is thou shalt not goo in to his wife, for she is thine awnte. Thou shalt not discouer the secrettes of thy daughter in lawe she is thy sonnes wyfe: therefore vncouer not hir secrettes. Thou shalt not vnheale the secrettes of thy brothers wife, for that is thy brothers preuyte. Thou shalt not discouer the preuytes of the wife and hir daughter also, nether shalt thou take hir sonnes daughter or hir daughters daughter to vncouer their secrettes: they are hir nexte kyn, it were therefore wikydnesse. Thou shalt not take a wife and hir sister there to, to vexen hir that thou woldest open hir secrettes as longe as she lyueth. Thou shalt not goo vnto a woman to open hir secrettes, as

E long

XVIII. Chapter.

longe as she is put aparte for hir vncleanness. Thou shalt not lye with thy neighbours wife, to defyle thi selfe with her. Thou shalt not geue of thi seed to offer it vnto Moloch, that thou defile not the name of thi God, for I am the Lorde.

Thou shalt not lye with mankynde as with womankynde, for that is abomination. Thou shalt lye with no maner of beeste to defile thy selfe therewith, nether shall any woman stonde before a beest to lye doune thereto, for that is abomination.

Defile not youte selues in any of these thinges, for with all these thinges are these nations defiled whiche I cast out before you: and the lande is defiled, and I will visett the wickednesse thereof upon it, and the lande shall spewe out hir inhabitants. Kepe ye therefore myne ordinaunces and iudgements, and set that ye comytt none of these abominacions: nether any of you nor any straunger that sojourneth amonge you (for all these abominacions haue the men of the lande done whiche were there before you, and the lande is defiled) lest that the lande spewe you out when ye haue defiled it, as it spewed out the nations that were there before you. For whosoeuer shall comytt any of these abominacions, the same soules that

come

XIX. Chapter. Fo. XXXIII.

comytt them shall perish from amonge their people. Therefore se that ye kepe myne ordinaunces, that ye comytt none of these abominable customes which were comytted before you: that ye defile not youre selues therewith for I am the Lorde youre God.

The. xix. Chapter.

**A**nd the Lorde spake vnto Moses sayinge: speake vnto all the multitude of the childern of Israel, and saye vnto them. Be holy for I the Lorde youre God am holye. Se that ye feare: euey man his father and his mother, and that ye kepe my Sabbathes, for I am the Lorde youre God. Ye shall not turne vnto ydolls nor make you goddes of metall: I am the Lorde youre God.

When ye offre youre peaceofferynges vnto the Lorde, ye shall offer them that ye maye be accepted. And it shall be eaten the same daye ye offer it and on the morowe, but what soeuer is left on the thirde daye shall be burnt in the fire. Yf it be eaten the thirde daye, it shall be vncleane and not accepted. And he that eateth it shall bere his synne: because he hath defiled the halowed thinges of the Lorde, and that soule shall perish from amonge his people.

E ij whe

**XIX. Chapter.**

When ye reape doune the ripe corne of your lande, ye shal not reape doune the utmost borders of youre felde, nether shalt thou gather that which is left behynd in thy haruest. Thou shalt not plucke in all thy vineyard cleane, nether gather in the grapes that are ouerscaped. But thou shalt leaue them for the pore and stranger. I am the Lord youre God.

Ye shall not steale nether lye, nether deale falsely one with another. Ye shal not sweare by my name falsely: that thou defilest not the name of thy God, I am the Lorde.

Thou shalt not begyle thy neyghbour with cauellaciōs, nether robbe him violently, nether shall the workmans labour abide with the vntyll the mornyng.

Thou shalt not curse the deaffe, nether put a stumbling block before the bynd: but shalt feare thy God. I am the Lorde.

Ye shall doo no vnrighteousnes in iudgement. Thou shalt not fauoure the poore nor honour the mightye, but shalt iudge thy neyghbour rightously.

Thou shalt not go vp and doune a prey amonge thy people, nether shalt thou helpe to shed the bloude of thy neyghbour: I am the Lorde.

Thou shalt not hate thy brother in thine hart

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vine cōfessio  
shalt thou ac  
cuse him, to  
stablish the  
holye fathers  
kingdome,

but

**XIX. Chapter. Fo. XXXV.**

but shalt in any wyse rebuke thy neyghbour: that thou bere not synne for his sake.

Thou shalt not avenge thy selfe nor bere hate in thy mynde against the childern of thi people, but shalt loue thy neyghbour euē as thy selfe I am the Lorde.

Kepe myne ordinaunces. Let none of thy cattell gendre with a contrary kynde, nether sowe thy felde with myngled seed, nether shalt thou put on any garment of linnen and wollen

Yf a man haue to doo with a woman that is bonde and hath bene medled with al of another man which nether is boughte nor freedome geuen her, there shall be a payne apon it: but they shall not dye, because she was not made fre. And he shall brynge for his trespass offering vnto the Lorde: euē vnto the dore off the tabernacle of witnesse, a ram for a trespass offering. And the preast shall make an attornment for him with the ram of the trespass offering before the Lord, for his synne which he hath done: and it shall be forgeuen him, as concerninge the synne which he hath done.

And when ye come to the lande and haue planted all maner of trees where of meate, ye shal holde them vncircumcised as concerninge the fruite: euē thre yere shal they be vncircūcysed vnto you and shall not be eatē of, and the fourth yere

### XIX. Chapter

Yere all the frute of the shalbe holy and acceptable to the Lorde. And the fifth yere maye ye eate of the frute of the, and gather in the increasse of them: I am the Lorde youre God.

Ye shall eate nothinge with the bloude, ye shall vse no witchcraft, nor obserue dismall dayes, ye shall not rounde the lockes of youre heedes, nether shalt thou marre the tufes of thy beerde.

Ye shall not rent youre flesh for any soules sake, nor prinze any markes apon you: I am the Lorde.

Thou shalt not pollute thi doughter, that thou woldest maintene her to be an whoore: lest the lande fall to whoredome, and waxe ful of wickednesse. ¶ See that ye kepe my Sabbathes and feare my sanctuary: I am the Lorde.

Turne not to the that worke with sprites, nether regarde the that obserue dismall dayes: that ye be not defiled by the, for I am the Lorde youre God.

Thou shalt rise vp before the hoored, and reuerence the face of the old man and dread thy god, for I am the Lorde. ¶ Yf a straunger sojoure by the in youre lande, se that ye vex him not: But let the straunger that dwelleth with you, be as one of youre selues, and loue him as thy selfe, for ye were straungers in the lande of Egypt.

### XX. Chapter. Fo. XXXVI.

Egypte. I am the Lorde youre God.

Ye shall do no vnrightuousnes in iudgement, nether in meteyarde, weyght or measure. But ye shall haue true balances, true weightes, A true Ephah and a true hin. I am the Lorde youre god which broughte you out of the land of Egypte, that ye shulde obserue all myne ordinances and iudgements and that ye shulde kepe them: I am the Lorde.

#### ¶ The xx. Chapter,

And the Lorde talked with Moses saying: tell the childern of Israel, whosoever he be of the childern of Israel or of the straungers that dwell in Israel, that geueth of his seed vnto Moloch he shall dye for it: the people off the lande shall stone hi with stones. And I will sett my face apon that felowe, and will destroye him from amonge his people: because he hath geuen of his seed vnto Moloch, for to defile my sanctuary and to polute myne holy name. And though that the people of the lande hyde their eyes from that felowe, when he geueth of his seed vnto Moloch, so that they kyll him not: yet I will put my face apon that man and apon his houssholde, and will destroy him and all that goo a whooringe with him and committe hoordome with Moloch from amonge their people.

Yf

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esse gods com  
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pelye escape  
vndir iudg  
ment, but we ca  
not avoid the  
furye of god, but it wil  
surely find vs  
out.



XX. Chapter

Yf any soule turne vnto them that worke with spirites or makers of dysmall dayes and goo a whoorynge after them, I wilt put my face apon that soule and will destroye him from amonge his people. Sanctifie youre selues therfore and be holyc, for I am the Lorde youre God. And se that ye kepe myne ordinaunces and doo them. For I am the Lorde which sanctifie you.

Whosoeuer curseth his father or mother, shall dye for it, his bloude on his heed, because he hath cursed his father or mother.

He that breaketh wedlocke with another mans wife shall dye for it: because he hath broke wedlocke with his neighbours wife, and so shall she likewise.

Yf a man lye with his fathers wife and vncouer his fathers secrettes, they shall both dye for it, their bloude be apon their heedes.

Yf a man lye with his doughter in lawe that shall dye both of them: they haue wrought abominacion, their blood vpon their heedes.

Yf a man lye with the mankynde after the maner as with womā kynd, they haue both committed an abhominacion and shall dye for it. Their bloude be apon their heed.

Yf a man take a wife and hir mother thereto, it is wickednesse. Me shall burne with fire both  
hym

XX. Chapter. Fo. XXXVII

him and them, that there be no wickednesse amonge you.

Yf a man lye with a beest he shall dye, and ye shall see the beest.

Yf a womā go vnto a beest and lye dōme the reto: thou shalt kyll the womā and the beest also they shal dye, and their bloude be apon their hedes. Yf a mā take his syster his fathers doughter or his mothers doughter, and se hir secrettes, and she se his secrettes also: it is a wicked thinge.

Therefore let them perishe in the syghte of their people, he hath sene his systers secretnesse, he shall therfore bere his synne.

Yf a man lye with a woman in tyme of hyr naturall disease and unheale hir secrettes and vncouer hir fountayne, and she also open the fountayne of hir bloude, they shall both perishe from amonge their people.

Thou shalt not vncouer the secrettes of thy mothers syster nor of thy fathers systers, for he that doth so, vncouereth his nexte kyn: and thei shall bere their mysdoynge.

Yf a mā lye with his vncles wife, he hath vncouered his vncles secrettes: they shall bere the  
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arly and not ra-  
ry the byrth,  
as Iuda wele  
haue burnt  
Thamair be-  
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ta childe.

ir synne, and shall dye childlesse.

Yf a mā take his brothers wife, it is an vncle  
ne thinge, he hath vncouered his brothers se-  
crettes, they shalbe childlesse therfore.

Seth

# XX. Chapter.

Se that ye kepe therfore all myne ordinaunces and all my iudgementes, and that ye doo them : that the londe whether I brynge you to dwell therein, spewe you not oute. And le that ye walke not in the maners of the nacions whiche I cast oute before you : For they commytted all these thinges, and I abhorred them.

But I haue sayde vnto you that ye shall enioye their londe, and that I will geue it vnto you to possesse it: euē a londe that floweth with milke and honye. I am the Lord youre God, whiche haue separated you from other nacions: that ye shulde put difference betwene cleane bestes add vncleane, and betwene vncleane foules and them that are cleane. Make not youre soules therfore abhominable with besties ad foules, and with all maner thinge that creepeth upon the grounde, which I haue separated vnto you to holde them vncleane. Be holy vnto me, for I the Lorde am holy and haue scuered you from other nacions : that ye shulde be myne.

Yf there be mā or womā that worketh with a sprite or a maker of dysmall dayes, thei shall dye for it. Mē shall stonē them with stones, ad their bloude shalbe upon them.

# ¶ The .xxj. Chapter.

# XXI. Chapter. Po. XXXVIII

**A**nd the Lorde sayde vnto Moses: speake vnto the preastes the sonnes of Aaron and saye vnto them. A preast shall defile him selfe at the deth of none of his people, but upon his kyn that is nye vnto him : as his mother, father, sonne, doughter and brother: and on his syster as lōge as she is a mayde ad dwel leth nye him and was neuer geuen to man : on her he maye defile him selfe. But he shall not make him selfe vncleane vpon a ruelar of his people to polute him selfe with all.

They shall make thē no baldnesse upon thei heedes or shaue off the lockes of their beards, nor make any markes in their flesh. Thei shalbe holy vnto their God, ad not polute the name of their god, for the sacrifices of the Lorde ad the bred of their God thei do offer : therfore they must be holy.

Thei shall take no wife that is an whoore, or poluted, or put frō hir husbonde: for a preast is holy vnto his God. Sanctifie him therfore, for he offereth vpon the bred of God: he shal therfore be holy vnto the, for I the Lorde whiche sanctifie you, am holy.

Yf a preastes doughter fall to playe the whoore, she poluteth hir father : therfore she shall be burnt with fire.

He that is the hie preast among his brethern vpon

Of the hethē preastes therfore toke our prelates the ensample of their balde pates.

By bred vnderstonde all fode, fleshe, fente, or whatsoeuer it be.

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vpon whose heed the anoyntyng oyle was poured and whose hande was fylled to put on the vestimētes / shall not vncouer his heed nor rent his clothes, nether shall goo to any deed body nor make him selfe vncleane: no not on his father or mother / nether shall goo out of the sanctuary, that he polute not the holy place of his God. for the croune of the anoyntyng oyle of God, is apon him. I am the Lorde.

The annoyntyng was the coronacion both of kynges and of prestes also

He shall take a mayden vnto his wife: but no wedowe nor deuorced nor poluted whoore. But he shall take a mayden of his awne people to wife, that he defyle not his seed apō his people. for I am the Lorde which sanctifye him.

The pope for biderhall for chityke wife tyll they haue payd for dispensaciōs.

And the Lorde spake vnto Moses saynge / speake vnto Aaron and saye: No man of thi seed in their generacions that hath any deformyte apon him, shall prese for to offer the bred of his God. for none that hath any blemish shall come nere: whether he be blynde / lame / snout nosed / or that hath any monstrous membre, or broken foted / or broken handed / or croke backed, or perleyed, or gogeleyed, or maunge or skaulde / or hath his stones broken.

No man that is deformed of the seed of Aaron the preast / shall come nye to offer the sacrifices of the Lorde. Yf he haue a deformyte / he shall not prese to offer the bred of his God.

Not

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Notwithstondyng he shall eate of the bred of his God: euen as well of the most holy / as of the holy: but shall not goo in vnto the wayle nor come nye the alter, because he is deformed that he polute not my sanctuary / for I am the Lorde that sanctifye them. And Moses tolde it vnto Aaron and to his sonnes / and vnto all the childern of Israel.

¶ The. XXII. Chapter.

And the Lorde comened with Moses saynge: byd Aaron and his sonnes that they absteyne from the halowed thynges of the childern of Israel which they haue halowed vnto me, that they polute not myne holy name: for I am the Lorde. Saye vnto them: whosoever he be of all youre seed amonge youre generacion after you / that goeth vnto the halowed thynges which the childern of Israel shall haue halowed vnto the Lorde / his vncleannes shall be apon him: and that soule shall perysh from out of my syghte. I am the Lorde.

None of the seed of Aaron that is a leper or that hath a runnyng sore / shall eate of the halowed thynges vntill he be cleane. And whosoever twytcheth any vncleane soule or man whose seed runneth frō him by nyghte, or whosoever twitcheth any worme that is vncleane to him / or man that is vncleane to him / what soeuer

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foeuer uncleanness he hath: the same soule that hath treyched any such thyng / shalbe uncleane vntill euen / and shall not eate of the halowed thynges vntill he haue washed his flesh with water. And than when the sonne is downe he shalbe cleane and shall afterward eate of the halowed thynges: for they are his fode. Off a beest that dyeth alone or is rent with wyld beasts / he shall not eate / to defyle him selfe therewith: I am the Lorde. But let them kepe themselves from myne ordynaunce / lest they lade synne upon them and dye therein when they haue defyled themselves: for I am the Lorde which sanctifie them.

There shall no straunger eate of the halowed thynges / neither a gyst of the prestes / or an hyred seruaunte. But yf the prest bye any soule with money he maye eate of it / and he also that is borne in his housse maye eate of his bred. Yf the prestes daughter be maryed vnto a straunger / she maye not eate of the halowed heuofferings. Notwithstandyng yf the prestes daughter be a wedowe or deuorced and haue no childe but is returned vnto hir fathers housse agayne / she shall eate of hir fathers bred as wel as she dyd in hyr youth. But there shall no straunger eate there of.

Yf a man eate of the halowed thynges vnto  
wyte

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myttingly / he shall put the fyfte parte there vnto / and make good vnto the prest the halowed thyng. And let the prestes see / that they defyle not the halowed thynges of the childern of Israel which they haue offered vnto the Lorde / lest they lade themselves with mysdoynge and trespasse in eatyng their halowed thynges: for I am the Lorde which halowe them.

And the Lorde spake vnto Moses sayng: speake vnto Aaron and his sonnes and vnto all the childern of Israel and saye vnto them / what soeuer he be of the housse of Israel or straunger in Israel that will offer his offering: what soeuer voue or frewill offering it be which they will offer vnto the Lorde for a burnt offering to reconcyle themselves / it must be a male without blemyshe of the oxen / shepe or gootes. let them offer nothyng that is deformed for they shall gett no fauoure there with.

Yf a man will offer a pease offering vnto the Lorde and separate a voue or a frewill offering of the oxen or the flocke / it must be without deformyte / that it maye be accepted. There maye be no blemyshe therein: whether it be blinde, broked, rounded or haue a wen, or be mangy or scabbed. se that ye offre no such vnto the Lorde, nor put an offering of any such upon the alter vnto the Lorde.

An

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An ox or a shepe that hath any membre out of proporcion, mayst thou offer for a freewill offeringe: but in a vowe it shal not accepted. Thou shalt not offer vnto the Lorde that which hath his stones broosed broke, plucked out or cutt awaye, nether shalt make any such in youre lande, nether of a straungers hande shall ye offer an offeringe to youre God of any such. For they marre all in that they haue deformed in them, and therefore can not be accepted for you.

And the Lorde spake vnto Moses saynge: when an ox, a shepe or a goote is brought forth, it shalbe seuen dayes vnder the damme. And from the viij. daye forth, it shalbe accepted vnto a gifte in the sacrifice of the Lorde. And whether it be ox or shepe, ye shall not kyll it, and hir yonge both in one daye.

When ye will offre a thank offeringe vnto the Lorde, ye shall so offre it that ye maye be accepted. And the same daye it must be eaten vnto, so that ye leaue none of it vntill the morowe. For I am the Lorde, kepe now my commandmentes and do them. for I am the Lorde.

And polute not my holy name, that I maye be halowed amonge the childern of Israel. For I am the Lorde which halowe you, and brought you out of the lande of Egipte, to be youre

God

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God: for I am the Lorde.

The. xxiiij. Chapter.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel, and saye vnto them. These are the feastes off the Lorde which ye shal call holy feastes. Sixe dayes ye shall worke, and the seuenth is the Sabbath of rest an holy feast: so that ye maye do no worke therein, for it is the Sabbath of the Lorde, wheresoeter ye dwell.

These are the feastes of the Lorde which ye shall proclayme holy in their ceasons. The xiiij. daye of the first moneth at eue is the Lordes Pascheouer. And the. xv. daye of the same moneth is the feast of frete bred vnto the Lorde: vij. dayes ye must eate vnleuended bred.

The first daye shalbe an holy feast vnto you, so that ye maye do no laborious worke therein. But ye shall offer sacrifices vnto the Lord. vij. dayes, and the seuenth daye also shalbe an holy feast, so that ye maye doo no laborious worke therein.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel and saye vnto them: when ye be come in to the lande which I geue vnto you and reape doune youre harvest, ye shall brynge a shefe of the first frutes of youre harvest vnto the preast, and he shall wa-

ue

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ue the shefe before the Lorde to be accepted for you: and euen the morow after the Sabbath the preaste shall waue it. And ye shall offer the daye when he waureth the shefe, a lābe without blemyshe of a yere olde for a burnt offering vnto the Lorde: and the meat offering thereof, two tenth deales of fine floure mingled with oyle to be a sacrifice vnto the Lorde of a swete sauoure: and the drink offering thereto, the fourth deale of an hin of wyne. And ye shall eate nether bred, nor parched corne, nor fumentye of new corne: vntyll the selfe same daye that ye haue broughte an offering vnto your God. And this shalbe a lawe for euer vnto youre childern after you, where soeuer ye dwell.

And ye shall counte from the morowe after the Sabbath: euen from the daye that ye broughte the sheffe of the waucosfrynge, vii. weekes complete: euen vnto the morow after the vii. weke ye shall numbre .i. dayes. And the ye shall bringe a newe meat offering vnto the Lorde. And ye shall bringe out of youre habitacions two waue loaves made of two tenth deales off fine floure leuended and baken, for first frutes vnto the Lorde. And ye shall bringe with the bred seven lambes without deformyte of one yere of age, and one yonge ox and .ij. rambes, which

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which shall serue for burnt offerings vnto the Lorde, with meat offerings and drink offerings longinge to the same, to be a sacrifice of a swete sauoure vnto the Lorde.

And ye shall offer an he goote for a synne offering: and two lambes of one yere old for peaccoffringes, And the preast shall waue the with the bred of the first frutes before the Lorde, and with the two lambes. And they shalbe holy vnto the Lorde, and be the preastes. And ye shall make a proclamaciō the same daye that it be an holy feast vnto you, and ye shall do no laborious worke therein: And it shalbe a lawe for euer thorowe out all youre habitacions vnto youre childern after you,

When ye repe doune youre haruest, thou shalt not make cleane ryddaunce off thy felde, nether shalt thou make any aftergatheringe of thy haruest: but shalt leue them vnto the poore and the straunger. I am the Lorde your God.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel and saye. The first daye of the seventh moneth shalbe a rest of remembraunce vnto you, to blowe hornes in an holy feast it shalbe, and ye shall do no laborious worke therein, and ye shall offer sacrifice vnto the Lorde.

F ij And

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And the Lorde spake vnto Moses sayenge: also the tenth daye of the selfe seuēth moneth, is a daye of an attonement, and shalbe on holy feast vnto you, and ye shall humble youre soules and offer sacrifice vnto the Lorde. Moreover ye shall do no worke the same daye, for it is a daye of attonement to make an attonement for you before the Lord your God. For what soeuer soule it be that humbleth not him selfe that daye, he shalbe destroyde from amonge his people. And what soeuer soule do any manner worke that daye, the same I will destroye from amonge his people. So that ye do no manner worke therfore. And it shalbe a lawe for euer vnto youre generacions after you in all youre dwellinges. A sabbath of rest it shalbe vnto you, and ye shall humble youre soules. The .ix. daye of the moneth at euen and so forth from euen to euen agayne, ye shall kepe your Sabbath.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and saye: the .xv. daye of the same seuēth moneth shalbe the feast of tabernacles. .vij. dayes vnto the Lorde. The first daye shalbe an holy feast, so that ye shall do no laborious worke therein. Seuen dayes ye shall offer sacrifice vnto the Lorde, and the .viij. daye shalbe an holy feast vnto you  
and

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Ye shall offer sacrifice vnto the Lorde. It is the ende of the feast, and ye shall do no laborious worke therein.

These are the feastes of the Lorde which ye shall proclayme holy feastes, for to offer sacrifice vnto the Lorde, burnt offerynges, meat offerynges, and drink offerynges euery daye: besyde the sabbathes of the Lorde, and besyde youre giftes, and all youre vowes, and all your fre will offerynges which ye shall geue vnto the Lorde.

Moreover in the .xv. daye of the seuēth moneth after that ye haue gathered in the frutes of the lande, ye shall kepe holy daye vnto the Lorde. .vij. dayes longe. The first daye shall be a daye of rest, and the .viij. daye shalbe a daye of rest. And ye shall take you the first daye, the frutes of goodly trees and the braunches off palme trees and the bowes of thicke trees, and wylowes of the brooke, and shall reioyse before the Lorde. .vij. dayes. And ye shall kepe it holy daye vnto the Lorde. .vij. dayes in the yere. And it shalbe a lawe for euer vnto youre childern after you, that ye kepe that feast in the seuēth moneth. And ye shall dwell in bothes seuen dayes: euen all that are Israelites borne, shall dwell in bothes, that youre children after you maye knowe howe that I made  
the



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the children of Israel dwell in bothes, when I broughte them out of the lande of Egypt: for I am the Lorde youre God. And Moses told all the feastes of the Lorde vnto the children of Israel.

¶ The. xxiiiij. Chapter.

**A**Nd the Lorde spake vnto Moses sayn-  
ge: commaunde the children of Israel  
that they bringe vnto the, pure oyle olyue betē  
for lightes to poure in to the lampes allwaye,  
without the payle of testimonye within the ta-  
bernacle of witnesse. And Aaron shall dresse  
them both euen and morninge before the Lor-  
de alwayes. And it shalbe a lawe for euer amo-  
ge youre children after you. And he shal dresse  
the lampes upon the pure candelsticke before  
the Lorde perpetually.

And thou shalt take fine floure ad bake. xij  
wastels thereof, two tenthdeales shall every  
wastell be. And make two rowes of them, fixe  
on a rowe upon the pure table before the Lor-  
de, and put pure frankencens vpon the ro-  
wes. And it shalbe bred of remembraunce, ad  
an offerynge to the Lorde. Eucry Sabbath he  
shall put them in rowes before the Lorde euer  
more, geuen off the children of Israel, that it  
be an euerlastyng couenaunte. And they shal  
be

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be Aarons and his sonnes, and they shall eate  
them in the holy place. For they are most holy  
vnto him of the offerynges of the Lorde, and  
shalbe a dutye for euer.

And the sonne of an Israelitish wife who-  
se father was an Egyptian, went oute amonge  
the children of Israel. And this sonne off the  
Israelitish wife and a man of Israel, strooue  
together in the hoste. And the Israelitish wo-  
mans sonne blasphemed the name and curs-  
ed, and they broughte him vnto Moses.

And his mothers name was Selamith, the  
doughter off Dybri off the trybe of Dan: and  
they putt him in ward, that Moses shulde  
declare vnto them what the Lorde sayde the-  
reto.

And the Lorde spake vnto Moses sayenge,  
bringe him that cursed without the hoste, and  
let all that herde him, put their handes apō his  
heed, and let all the multitude stone him. And  
speake vnto the children of Israel sayenge:  
Whosoever curseth his God, shall bere his syn-  
ne: And he that blasphemeth the name of the  
Lorde, shall dye for it: all the multitude shall  
stone him to deeth. And the straunger as well  
as the Israelite yf he curse the name, shall dye  
for it.

He that

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He that killeth any man, shall dye for it: but he that killeth a beest shall paye for it, beest for beest. Yf a man mayme his neyghboure as he hath done, so shall it be done to him agayne: broke for broke, eye for eye and toth for toth: euen as he hath maymed a man, so shall he be maymed agayne. So nowe he that killeth a beest, shall paye for it: but he that killeth a man, shall dye for it. Ye shall haue one maner of lawe amonge you: eue for the straunger as wel as for one of youre selues, for I am the Lorde youre God.

And Moses tolde the childern of Israel, that they shulde bringe him that had cursed, out of the hoste, and stone him with stones. And the childern of Israel dyd as the Lorde comaunded Moses.

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**A**nd the Lorde spake vnto Moses in mount Sinai sayenge, speake vnto the childern of Israel and saye vnto the. When ye be come in to the lande whiche I geue you, let the lande rest a Sabbath vnto the Lorde. Sixe yeres thou shalt sowe thi felde, and sixe yere thou shalt cut thy vynes and gather in thy frutes. But the seuenth yere shall be a Sabbath of

reste

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rest vnto the lande. The Lordes Sabbath it shall be, and thou shalt nether sowe thi felde, nor cut thy vynes.

The corne that groweth by it selfe thou shalt not reape, nether gather the grapes that growe without thy dressynge: but it shall be a Sabbath of rest vnto the lande. Neuerthelesse the Sabbath of the lande shall be meate for you: euen for the and thy seruaunte and for thy mayde and for thy hyred seruaunte and for the stranger that dwelleth with the: and for thi catell and for the beestes that are in thy lande, shall all the encrease thereof be meate.

Then numbre seuen weekes of yeres, that is, seuen tymes seuen yere: and the space of the seuen weekes of yeres will be vnto the. xlix. yere. And then thou shalt make an horne blowe: euen in the tenth daye of the seuenth moneth, which is the daye of attonement. And then shall ye make the horne blowe, euen thorow out all youre lande. And ye shall halowe the fiftieth yere, and proclayme libertie thorow out the lande vnto all the inhabiteurs thereof. It shall be a yere of hornes blowynge vnto you and ye shall returne: euery man vnto his possession and euery man vnto his kynred agayne. A yere of hornes blowynge shall that fiftieth yere be vnto you. Ye shall not sowe nether re-

pe the

*This horne in ebrue is called iohel, and of this toke the pope an occasiō to make eueri. l. yere a iubelye, so that he coulde traſſite god in eueri point and wyl not be ouerace behinde him.*

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pe the come that groweth by it selfe, nor gather the grapes that growe without thi labour. For it is a yere of hornes blowing and shalbe holy vnto you: how be it, yet ye shall eate of the encrease of the felde. And in this yere of hornes blowing ye shall returne, euery man vnto his possession agayne.

When thou sellest oughte vnto thy neyghboure or byest off thy neyghbours hande, ye shall not oppresse one another: but accordynge to the numbre of yeres after the trompett yere, thou shalt bye of thy neyghboure, and accordynge vnto the numbre off frutayeres, he shall sell vnto the. Accordynge vnto the multitude of yeres, thou shalt encrease the price thereof and accordynge to the fewnesse of yeres, thou shalt mynish the price: for the numbre of frute he shall sell vnto the. And see that no man oppresse his neyghboure, but feare thi God. For I am the Lorde youre God. Wherefore do after myne ordinaunces and kepe my lawes and doo them, that ye maye dwell in the lande in fastie. And the lande shall geue her frute, and ye shall eate youre fille and dwell therein in fastie.

Yf ye shall saye, what shall we eate the seuen  
nth yere

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nth yere in as moche as we shall not sowe nor gether in oure encrease. I wyll sende my blessinge apon you in the sixte yere, and it shall bringe forth frute for thre yeres: and ye shall sowe the eyghte yere and eate of olde frute vntill the ix. yere, and euen vntill hir frutes come, ye shall eate of olde store. Wherefore the lande shall not be solde for euer, because that the lande is myne, and ye but straungers and sojourners with me: and ye shall thorowe oute all the lande of youre possession, let the lande go home fre agayne.

When thy brother is waxed poore and hath solde awaye of his possession: yf any off his kyn come to redeme it, he shall by out that whiche his brother solde. And though he haue no man to redeme it for him, yet yf his hande can get sufficyent to bye it oute agayne, then let him counte how longe it hath bene solde, and delyuer the rest vnto him to whome he solde it, and so he shall returne vnto his possession agayne. But and yf his hande can not get sufficyent to restore it to him agayne, then that whiche is solde shall remayne in the hande of him that hath boughte it, vntill the horneyere: and in the horne yere it shall come out, and he shall  
returne

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returne vnto his possession agayne.

Yf a man sell a dwellinge house in a walled cytie/he maye bye it out agayne any tyme withi a hole yere after it is solde: and that shalbe the space in which he maye redeme it agayne. But and yf it be not bought out agayne within the space of a full yere/then the house in the walled cytie shalbe stablished for euer vnto him that boughte it and to his successours after hi and shall not goo out in the trompet yere. But the houses in villagies which haue no walles rounde aboute them/shalbe counted like vnto the feldes of the cuntre/and maye be boughte out agayne at any leason/and shall goo out fre in the trompett yere.

Notwithstondyng the cities of the leuytes and the houses in the cyties of their possessions the leuites maye redeme at all ceasons. And yf a man purchase ought of the leuytes: whether it be house or citle that they possesse, the bargayne shall goo out in the trompett yere. for the houses of the cyties of the leuites/are their possessions amonge the childern of Israel. But the feldes that lye rounde aboute their cyties/shall not be bought: for they are their possessions for euer.

Yf thi brother be waxed poore and falle in decaye with the/receave him as a straunger or  
a soe

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a sojourner/and let him lye by the. And thou shalt take none vsurye of him/nor yet vantage. But shalt feare thi God/ that thi brother maye lye with the. Thou shalt not lende him thi moneye upon vsurye/ nor lende him of thi fode to haue advantage by it for I am the Lorde youre God which broughte you out of the lande of Egipte, to geue you the lande of Canaan and to be youre God.

Yf thi brother that dwelleth by the waxe poore and sell him selfe vnto the / thou shalt not let him labour as a bondseruaunte doeth: but as an hyred seruaunte and as a sojourner he shall be with the/and shall serue the vnto the trompett yere/and then shall he departe fro the: both he and his childern with him/and shall returne vnto his awne kynred agayne and vnto the possessions of his fathers. for they are my seruauntes which I brought out of the lande of Egipte/and shall not be solde as bondmen. Se therefore that thou reigne not ouer him cruelly/but feare thi God.

Yf thou wilt haue bondseruauntes and maydens/ thou shalt bye them of the heythen that are rounde aboute you/ and of the childern of the straungers that are sojourners amonge you/ and of their generacions that are with you, which they begate in youre lade. And ye shall possesse  
them

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them and geue them vnto youre childern after you, to possesse them for euer: and they shalbe youre bond men: But ouer youre brethern the childern of Israel/ye shall not reigne one ouer another cruelly.

When a straunger and a sojourner trauesth ryche by the ad thi brother that dwelleth by him waxeth poore and sell him selfe vnto the straunger that dwelleth by the or to any of the strangers kyn: after that he is solde he maye be redeemed agayne. one of his brethern maye bye him out: whether it be his vncle or his vncles sonne/ or any that is nye of kynne vnto him of his kynred: ether yf his hande can get so much he maye be loosed. And he shall reken with him that boughte him / from the yere that he was solde in vnto the trompet yere / and the pryce of his byenge shalbe acordynge vnto the nombre of yeres / and he shalbe with him as a hyred seruaunte. Yf there be yet many yeres behynde / acordynge vnto them he shall geue agayne for his delyueraunce/ of the monney that he was solde for. Yf there remayne but few yeres vnto the trompet yere / he shall so compte with him / and acordynge vnto his yeres geue him agayne for his redemption / and shalbe with him yere by yere as an hyred seruaunte/ and

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and the other shall not reygne cruelly ouer him in thi syghte. Yf he be not boughte free in the meane tyme/then he shall goo out in the trompet yere and his childern with him. for the childern of Israel are my seruantes which I broughte out of the lande of Egipte. I am the Lorde youre God.

Ye shall make you no ydolles nor grauen ymage/ nether reere you vpp any piler / nether yeshall sett vp any ymage of stone in youre lande to bowe youre selues there to: for I am the Lorde youre God. kepe my sabbathes and feare my sanctuary. for I am the Lorde.

The. XXVI. Chapter.

**Y**F ye shall walke in myne ordynaunces and kepe my commaundmentes and do them / then I will sende you rayne in the ryght season ad youre londe shall yelde hir encrease and the trees of the felde shall geue their fruite. And the threshynge shall reach vnto wyne haruest / and the wynchharuest shall reach vnto sowyng tyme / and ye shall eate youre bred in plenteousnes and shall dwell in youre lande peasably. And I will sende peace in youre londe / that ye shall slepe

XXVI. Chapter.

ſlepe, and no man ſhal make you aſrayde. And I will ryd euell beſtes out of youre londe, and there ſhall no ſwerde goo thorowe out youre lande.

And ye ſhall chace youre enemyes, and they ſhall fall before you vppon the ſwerde. And ſiue of you ſhall chace an hundred, and an hundred of you ſhall put .x. thouſande to flighte, and youre enemyes ſhall fall before you apon the ſwerde. And I wil turne vnto you and encreaſe you and multiplye you, and ſett vpp my teſtament with you. And ye ſhall eate olde ſtore, and caſt out the olde for plentiuſnes of the newe. I will make my dwellynge place amonge you, and my ſoule ſhall not loothe you. And I will walke amonge you and wilbe youre God, and ye ſhalbe my people. For I am the Lorde youre God, whiche broughte you out off the lande of the Egyptians, that ye ſhoulde not be their bondemen, and I brake the bowes of youre yockes, and made you go vp righte.

Note well.

But and yf ye will not harken vnto me, nor will do all theſe my commaundementes, or yf ye ſhall deſpyſe myne ordinaunces ether yf youre ſoules reſuſe my lawes, ſo that ye wil not do all my commaundementes, but ſhall breake myne appoyntment: then I will do this agayne vnto you

XXVI. Chapter. Fo. XLIX.

to you: I will viſet you with vexations, ſwellynge and fevers, that ſhall make youre eyes claſſell and with ſorettes of herte. And ye ſhall ſowe youre ſeed in vayne, for youre enemyes ſhall eate it. And I will ſet my face agenſte you and ye ſhal fall before youre enemyes, and they that hate you ſhal raigne ouer you, and ye ſhall flee wher no man foloweth you.

And yf ye will not yet for all this herken vnto me, than will I puniſh you ſeuē tymes more for youre ſynnes, and will breake the pride off youre ſtrength. For I will make the heauē ouer you as harde as yerne, and youre londe as harde as braſſe. And ſo youre labour ſhalbe ſpent in vayne. For youre londe ſhall not geue hir encreaſe, nether the trees of the londe ſhall geue their frutes.

And yf ye walke contrary vnto me and will not herken vnto me, I will bringe ſeuē tymes moo plagues apon you accordinge to youre ſynnes. I will ſende in wylde beſtes apon you, which ſhall robbe you of youre childern and deſtroie youre catell, and make you ſo fewe in numbere that youre hye wayes ſhall growe vnto a wilderneſſe.

And yf ye will not be lerned yet for all this but ſhall walke contrarye vnto me, then will I alſo walke contrarye vnto you and will puniſh

G you

God beſinne  
th ad augmen  
teth his plagues  
moore ad mo  
are as the pro  
ple harde the  
ir hertes agē  
ſe humis

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you yet seven tymes for youre synnes. I will sende a swerde apon you, that shall avenge my testament with you. And when ye are fled vnto youre cities, I will sende the pestelence amonge you, ye shall be deliuered in to the handes of youre enemies. And when I haue broken the staffe of youre bred: that .x. wyues shall bake youre bred in one ouen and men shall deliuer you youre bred agayne by weyghte, thā shall ye eate and shall not be satisfied.

And yf ye will not yet for all this harken vnto me, but shall walke contrary vnto me, then I will walke contrary vnto you also wrathfully and will also chastice you seven tymes for youre synnes: so that ye shall eate the flesh of youre sonnes and the flesh of youre doughters. And I will destroye youre alters bylt apon hye hylles, and ouerthrowe youre images, and cast youre carkasses apon the bodies of youre ydolles, and my soule shall abhorre you. And I will make youre cities desolate, and bringe youre sanctuaries vnto nought, and will not smell the sauiours of youre sweete odoures.

And I will bringe the londe vnto a wilderness: so that youre enemies which dwell therein shall wondre at it. And I will strawe you amonge the heethen, and will drawe out a swerde after you, and youre lande shall be wast, and  
your

XXVI. Chapter. Fo. L.

your cities desolate. Then the lande shall reioyse in hir Sabbathes, as longe as it lyeth voyde and ye in youre enemies londe: euen then shall the londe kepe holye daye and reioyse in hir Sabbathes. And as longe as it lyeth voyde it shall rest, for that it coude not reste in youre Sabbathes, when ye dwelt therein.

And vppon them that are left alyue of you I will sende a feyntnesse in to their hertes in the londe of their enemies: so that the sounde of a leef that falleth, shall chace them and they shall flee as though thei fled a swerde, and shall fall no man folowinge them. And they shall fall one vppon another, as it were before a swerde euen no man folowinge them, and ye shall haue no power to stonde before youre enemies: And ye shall perish amonge the heethen, and the londe of youre enemies shall eate you vpp.

And thei that are left of you, shall pyne awaye in their vnrighuousnes, euen in their enemies londe, and also in the mysdeades of their fathers shall they consume. And they shall confesse their mysdeades and the mysdeades of their fathers in their trespasses which thei haue trespassed against me, and for that also that thei haue walked contrary vnto me. Therefore I also will walke contrary vnto them, and will brynge them in to the londe of their enemies.

G ii And



XXVI. Chapter

And then at the leest waye their vncircumcy-  
sed hertes shall be tamed, ad then they shall ma-  
ke an attonement for their misdedites.

Mercy is ne-  
uer denyed  
vnto him that  
repenteith.

And I wil remembre my bonde with Iacob  
and my testamēt with Isaac, and my testament  
with Abraham, and will thinke on the londe.  
For the londe shall be left of them and shall  
haue pleasure in hir Sabbathes, while she lyeth  
waist without them, and they shall make an at-  
tonement for their misdedites, because they de-  
spysed my lawes and their soules refused my  
ne ordinaunces. And yet for all that when they  
be in the londe of their enemyes, I will not so  
cast them awaye nor my soule shall not so ab-  
horre them, that I will utterly destroye the ad  
breake myne appoyntment with them: for I am  
the Lorde their God. I will therefore remēbre  
vnto the first couenaunt made when I bro-  
ughte them out of the lond of Egipte in the  
sighte of the hethen to be their God: for I am  
the Lorde.

These are the ordinaunces, iudgemētes, ad  
lawes which the Lorde made betwene him ad  
the childern of Israel in mount Sinai by the ha-  
nde of Moses.

¶ The. xxvij. Chapter.

XXVII. Chapter.

Fo. li

**A**Nd the Lorde spake vnto Moses sayn-  
ge: speake vnto the childern of Israel  
and saye vnto them: Yf any man will  
geue a synguler vowe vnto the Lorde acordyn-  
ge to the value of his soule / then shall the ma-  
le from .xx. yere vnto .lx. be set at fyftie cycles  
of syluer / after the cycle of the sanctuary / and  
the female at .xxx. cycles. And from .v. yeres to  
xx. the male shalbe set at .xx. cycles / and the fe-  
male at .x. cycles. And from a moneth vnto .v.  
yere / the male shalbe set at .v. cycles of syluer /  
and the female at thre. And the man that is .lx.  
and aboue / shalbe valowed at .xv. cycles, ad the  
woman at .x. Yf he be to poore so to be set, the  
let him come before the preast: and let the pre-  
ast value him / acordynge as the hande of him  
that vowed is able to gete.

Yf it be of the beestes of which men bringe  
an offeringe vnto the Lorde: all that any man  
geueth of such vnto the Lorde / shalbe holy.  
He maye not alter it nor chaunge it: a good  
for a bad or a bad for a goode. Yf he chaunge  
beest for beest / then both the same beest and it  
also where with it was chaunged shall be holy.  
yf it be any maner of vncleane beest of which  
men maye not offer vnto the Lorde / let him  
brynge the beest before the preast and let the  
preast value it. And whether it be good or bad

G iij as the

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as the preast setteth it / so shall it be. And yf he will bye it agayne / let him geue the fyfte parte moare to that it was set at.

Yf any man dedicate his housse / it shalbe holy vnto the Lorde. And the preast shall set it. whether it be good or bad / and as the preast hath set it / so it shalbe. Yf he that sanctified it will redeme his housse / let him geue the fyfte parte of the money that it was iudged at there to / and it shalbe his.

Yf a man halowe a pece of his enhereted londe vnto the Lorde / it shalbe set acordinge to that it beareth. Yf it be an homer of barley / it shall be set at fyfte sicles of syluer. yf he halowe his felde immediatly from the trumpet yere / it shalbe worth acordinge as it is esteemed. But and if he halowe his felde after the trumpet yere / the preast shall reke the price with him acordinge to the yeres that remaine vnto the trumpet yere, and there after it shalbe lower sett.

Yf he that sanctified the felde will redeme it agayne / let him put the fyfte parte of the price that it was set at, there vnto and it shalbe his yf he will not it shalbe redemed no moare. But when the felde goeth out in the trumpet yere / it shalbe holy vnto the Lorde: euen as a thinge dedycated, and it shall be the preastes possession.

Yf a man sanctifie vnto the Lorde a felde

which

XXVII. Chapter. Fo. LII.

which he hath boughte and is not of his enheritaunce / then the preast shall reken with him what it is worth vnto the trumpet yere / and he shall geue the price that it is set at the same daye, and it shalbe holy vnto the Lorde. But in the trumpet yere, the felde shall retorne vnto him of whome he boughte it, whose enheritaunce of londe it was.

And all settinge shalbe acordinge to the holy cycle. One cycle maketh .xxx. Yeres.

But the firstborne of the beestes that pertain vnto the Lorde, maye no mā sanctifie: whether it be ox or shepe, for they are the Lordes allredy. Yf it be an vncleane beest, then let him redeme it as it is sett at, and geue the fyfte parte moare thereto. Yf it be not redemed, the let it be solde as it is rated.

Notwithstondinge no dedicated thinge that a man dedicateth vnto the Lorde, of all his goode, whether it be man or beest or lande off his enheritaunce, shalbe solde or redemed: for all dedicate thinges are most holy vnto the Lorde. No dedicate thinge therfore that is dedicate of mā, may be redemed, but must nedes dye.

All these tithes of the londe, whether it be of the corne of the felde or frute of the trees, shal be holy vnto the Lorde. Yf any man will redeme oughte of his tithes, let him adde the fyfte parte

**XXVII. Chapter.**

parte moare thereto. And the tithes of oxen and shepe and of all that goeth vnder the herdemans keepinge, shalbe holye tithes vnto the Lorde. Men shal not loke yf it be good or bad nor shall chaunge it. Yf any man chaunge it then both it and that it was chaunged with all, shalbe holy and maye not be redemed.

These are the commaundmentes whiche the Lorde gaue Moses in charge to geue vnto the childern of Israel in mount Sinai.

¶ The ende of the thyrd booke of Moses.



**A** Prologe in to the fourth boke of Moyses/called Numeri.



**I**n the seconde and thurde boke they receaved y<sup>e</sup> lawe. And in this. iij. they begynne to worke and to practyse. Of which practyngye y<sup>e</sup> many good ensamples of vnbeleffe & what freewill doeth/when she taketh in hand to kepe the lawe of her awne power without help of fayth in the promyses of god: how she leueth her masters carresses by the way in the wilderness and bringeth them not in to the lande of rest. Why coude they not entre in? For cause of their vnbeleffe Hebre. iij. For had they beleved / so had they bene vnder grace/ and their old synnes had bene forgiven the/ and power shulde haue bene geue them to haue fulfilled the lawe thenceforth & they shuld haue bene kepte from all temptacions that had bene to sironge for them. For it is wyrtten Johan. i. He gaue them power to be the sonnes of god/thorow beleuyng in his name. Nowe to be the sonne of god is to loue god and his commaundmentes and to walke in his waye after the ensample of his sonne Christ. But these people toke vpon them to worke without fayth as thou seyst in the xiiij. of this boke/where they wold fight and also did/without the worde of promysse: ene when they were warned that they shuld not. And in y. xvi. agayne they wo<sup>ld</sup> see please god

with their holye faithlesse workes (for where gods worde is not there can be no faith) but y<sup>e</sup> fyre of god consumed their holye workes/as it did Nadab and Abihu Leui. x. And first these vnbelevers turne thynne eyes vnto the phaselyes which before the comyng of Christ in his flesh/had layde the fundacion of freewill after the same ensample. Wheron they bilt holye workes after their awne imaginacon with our faith of the worde/so fervently that for the greates zeale of them they slew the kinge of all holye workes and the lord of freewill which on lythorow his grace maketh the will fre and looseth her from bondage of synne/and getteth her loue and lust vnto the lawes of god/and power to fulfyll them. And so thorow their holye workes done by the power of freewill/they excluded them selues out of the holy rest of forgiveness of synnes by faith in the bloude of Christ.

And then loke on oure ypocrites which in like maner folowinge the doctryne of Aristotle and ether hethen paganes / haue agensie all the scripture sett vpp freewill agayne/vnto whose power they ascribeth the keepinge of y<sup>e</sup> commaundmentes of god. For they haue set vp wilfull povertie of a nother maner then any is commaunded of god. And the chastite of matrimony vnterlye desired/they haue set vp a nother wilfull chastite not required of god/whiche they swere/vowe & professe to geue gods/

M T

whether he will geue it them or no/and com-  
pell all their disciples there vnto, sayenge  
that it is in the power of euery mans freewill  
to obserue it/contrarye to Christ and his apos-  
tle Paule.

And the obedience of god and man exclu-  
ded they haue vowed a nother wilfull obedi-  
ence condemned of all the scripture whiche  
they will yet geue God whether he will or  
will not.

And what is become of their wilfull pos-  
uertye? hath it not robbed the whole worlde &  
brought all vnder them? In there be ether  
kynge or emperoure or of what soener degre  
it be/excepte he will hold of them ad be swor-  
ne vnto them to be their seruaunte/to go and  
come at their luste and to defende their quar-  
rels be they false or true? Their wilfull pos-  
uertye hath all ready eaten vpp the whole  
worlde & is yet still greedy as then ener it was  
in so moche that ten worldes mo were not yf  
nough to satisfie the hongre thereof.

Moreover besydes dayly corruptinge of o-  
ther mens wyues and open who:redome/vnto  
to what abominacions to fylthye robe spoke  
off hath their voluntarye chastyte broughte  
them?

And as for their wilfull obediēce what is  
it but y disobedience & the diff. aūce both of all  
ylawes of god & mā: in so moche y yf any pri-  
ce begine to execute any law of mā vppō the

M T

they curse him vnto the botom of hell & pro-  
claime him no right kinge & that his lordes  
ought no lenger to obaye him /and interdue  
his comen people as they were heretikes  
or saracenes. And yf any man preache them  
gods lawe / him they make an heretike and  
burne him to ashes. And in steade of gods  
lawe and mans / they haue sette vppone off  
their awne imaginacion whiche they obserue  
with dispensacions.

And yet in these woordes they haue so grea-  
te confidence that they not onelye truste to be  
saued therby/and to be hyer in heauen then  
they that be saued thorow christ: but also pro-  
messeth to all other for:geuenesse of their syn-  
nes thorow the merites of the same. Wherin  
they rest and teach other to rest also/excludyn-  
ge the whole worlde from the reste of forges-  
uenesse of synnes thorow faith in Christes  
blonde.

And now seynge that faith only letterh a  
mā in ūto rest & vnbeleffe excludeth hī/what  
is the cause of this vnbeleffe? verely no synne  
y the world seyth/but a pope holynesse & a ri-  
ghtuousnes of their awne imaginacion as  
Paule sayeth Roma. x. They be ignorant of  
y rightuousnes wherwith god iustificeth &  
haue set vpp a rightuousnes of their awne ma-  
kige thorow which they be disobedient vnto y  
rightuousnes of god. And Christ rebuketh  
not the phariseys so: grosse synnes whiche  
Al.ij.

W T

the worlde save / but for those holye deades  
 whiche so bled the eyes of the worlde that  
 they were take as goddes: enē for long pray-  
 ers / for fastyng / for tythynge so diligently that  
 they leste not so much as their herbes vultu-  
 hed / for their clenness in wasshyng before  
 meate and for wasshyng of cuppes / dishes /  
 and all maner vessels / for buyldinge the pro-  
 phetes sepulchres / and for keepinge the holy  
 daye / and for turnynge the hethen vnto the  
 fayth / and for geuyng of almes. For vnto  
 such holy deades they ascribed rightiounes  
 and therfore when the rightiounesse of god  
 was preached vnto them they coude not but  
 persecute it / the deuell was so stronge in the  
 Which thinge Christ well describeth Luce.  
 xi. sayenge that after the deuell is cast out he  
 cometh agayne and fyndeth his house swep-  
 te and made gaye and then taketh seuen wer-  
 sethen him selfe and dwelleth therein / and  
 so is the ende of that man worse then the be-  
 gynnynge. That is / when they be a litle clen-  
 sed from grosse synnes whiche the worlde se-  
 yth and then made gaye in their awne syght  
 with the rightiounes of traditions / then co-  
 meth seuen / that is to saye the hole power of  
 y deuell / for seuen with y hebreues signifieth a  
 multitude without nūbre & the extremyte of a  
 thinge & is a speach borrowed (I suppose) out  
 of leuiticus where is so oft mencion made of  
 seue. Where I wolde saye: I will punish the

W T

that all the world shall take an ensample of  
 the / there the Jewe wolde saye / I will circum-  
 cise the or baptise the. vii. tymes. And so here  
 by seuen is ment all the deuells of hell & all y  
 might & power of the deuell. For vnto what  
 further blindnesse coude all the deuells in hell  
 bringe the / then to make them beleue y they  
 were iustified thorow their awne good wor-  
 kes. For whē they once beleued y they were  
 purged fro their synnes & made rightiounes  
 se thorow their awne holye workes / what  
 rewme was there left for y rightiounes y  
 is in chusties bloudesthedinge? And therfore  
 whē they be fallen in to this blindnesse they  
 cā not but hate & persecute the light. And the  
 more cleare & evidently their deades be rebu-  
 ted y furiousser & maliciousser blind are they  
 vntill they breake out into open blasphemye &  
 synnyng agens y holy gost / which is y mas-  
 licious persecutinge of the cleare truth so ma-  
 nifestly proued that they cā not once hys as  
 genst it. As the pharisees persecuted Christ  
 because he rebuked their holy deades. And  
 when he proued his doctrine with y scriptur  
 & miracles / yet though they coude not im-  
 proue him nor reason agens him they tought y  
 the scripture must haue some other meaninge  
 because his interpretation vndermynded the  
 fundacion & plucked vpp by the rootes the  
 sectes which they had plated / & they ascribed  
 also his miracles to the deuell. And in like  
 2. iiii.

maner though oure ypocrites can not do  
nye but this is the scripture/yet because the  
re can be no nother sens gathered thereof/  
but that ouerthroweth their byldynges/ther  
fore they euer thinke that it hath some other  
meanynge than as the wordes sounde and  
that no man vnderstandeth it or vnderstode  
it sene the tyme of the Apostles. Or yf  
they thinke that some that wrote vppon it  
sens the apostles vnderstode it: they yet thin  
ke that we in like maner as we vnderstode  
not the terte it self/so we vnderstande not the  
meanynge of the wordes of that doctoure.  
For when thou layest the iustifyinge of ho  
ly woikes and denyest the iustifyinge of sa  
yng/howe canst thou vnderstand saynt Pau  
le/Peter/Johan and the Actes of the apost  
les or any scripture at all/seynge the iustify  
inge of faith is almost all that they entende  
to proue.

Synally / concernynge vowes wherof  
thou readest chapre. xxx. there maye be ma  
ny questyons/wherunto I answere shor  
ly that we ought to put salt to all oure offe  
rynges: that is/we ought to minisire know  
ledge in all oure woikes and to do nothinge  
wherof we coude not geue a reason out of  
god's wordes. We be now in the daye light/  
and all the secretes of God and all his co  
unself and will is opened vnto vs/and he y  
was promysed shuld come and blesse vs/

come alre dye and hath shed his bloude for  
vs and hath blessed vs with all maner bles  
synges and hath obtrayned all grace for vs/  
and in him we haue all. Wherfore god hen  
ce forth will receave no moare sacrifices off  
beeles of vs/as thou readest Hebre. x. Yf  
thou burne vnto God the bloude or fatt of  
beeles / to obtrayne forgiveness of synnes  
therby or that god shuld the better heare thy  
requeste / then thou doest wronge vnto the  
bloude of Christ / and Christ vnto the is des  
ad in vayne. For in him god hath promys  
sed not forgiveness of synnes only / but also  
so what secuer we are to kepe vs from synne  
ad temptacyon with all. And what yf thou  
burne frankencens vnto him/what yf thou  
burne a candle/what yf thou burne thy cha  
stite or virginite vnto him for the same pur  
pose/doest thou not like rebuke vnto chrisles  
bloude? Moreover if thou offer gold/syluer  
or any other good for the same intent/is the  
re any difference? And euen so yf thou god  
in pylgremage or fastist or goest wolwarde/  
or sprincklest thy selfe with holy water or els  
what soeuer dead it is/or obseruest what soe  
uer ceremonie it be for like meanynge /then  
it is like abhominacion. We must therfore  
bringe the salt of the knowlege of gods wo  
de with all oure sacrifices / or els we shall  
make no swete sauoure vnto god thereof.  
Thou wilt axe me / shall I vowe nothinge  
A. y.



W T

at all? yee/ Gods commaundment whiche thou hast vowed in thy baptyme. for what entent? Verely for the loue of Christ whiche hath bought the with his bloude and made the sonne and heyre of god with him / that thou shouldest wayte on his will and commaundmentes and purysye thy membres acoz dyng to the same decyryne that hath purysfied thyne harte. for yf the knowlege of gods worde haue not purysfied thyne harte/ so that thou consentest vnto the lawe of God that it is rightuous and good and so rowest that thy membres moue the vnto the contrarye/ so hast thou no parte with christ. for yf thou repent not of thy synne/ so it is impossible that thou shouldest beleue that Christ had deliuered the from the daunger thereof. Yf thou beleue not that Christ hath deliuered the/ so is it impossible that then shouldest loue gods commaundmentes. Yf thou loue not the commaundmentes / so is Christs sperte not in the which is the earnest of forgiveness of synne and of saluacion.

for scripture teacheth / yf a man repentance: then sayth in Christ / that for his sake synne is forgiven to them that repent: then good workes/ which are nothyng saueth the commaundment of god only. And the commaundmentes are nothyng els saueth the helpynge of oure neyghbours at their neade and the samyng of oure membres that they myght

W T

be pure also as the harte is pure thorow harte of vice and loue of vertue as gods word teachethys which workes must procede out of faith: y is/ I must do them for the loue which I haue to god for that greate mercye which he hath shewed me in christ/ or els I do them not in the sight of god And that I fayntener in the payne of the sleymge of the synne that is in my flesh/ myne helpe is the promesse of the assistance of the power of god and y comeforthe of the rewarde to come which rewarde I ascribe vnto the goodnesse/mercye and truth of the promiser that hath chose me/ called me taught me and geuen me the earnest thereof/ and not vnto the merites of my doenges or soferinge. for all that I do a seffre is but y waye to the rewarde and not the deservynge thereof. As if the kinges grace shuld promesse me to defend me at whome in myne awne reyalme yet the waye thither is thorow the see wher I might happlye soffre no litle trouble. And yet for all that/ yf I might lyue in rest when I come thither/ I wold thike a so wold other saye/ that my paynes were well rewarded: which reward a benefyte I wold not prentelye ascribe vnto the merites of my paynesta kyng by the waye: but vnto the goodnesse/mercifulnesse and constant truth of the kinges grace whose giste it is and to whome y prayse a thanke thereof belongeth of duetye and right. So now a rewarde is a gift geue

W E

felve of the goodnesse of the geue and not  
of the deseruings of the receiuer. Thus it  
appeareth that if I voue what soeuer it be/  
for any other purpose then to tame my mem-  
beries and to be an ensample of vertue ad ede-  
fyenge vnto my neyghboure/ my sacrifice is  
vnsanery and cleane without salt and my la-  
pe without oyle and I one of the folysh virgi-  
nis and shalbe shut out from the feast of the  
bruydegrome when I thinke my self most su-  
re to entre in.

If I voue voluntary pouerty / this must  
be my purpose that I will be content with  
a competent lyminge which cometh vnto me  
ether by succession of myne elders or which I  
gett truly with my labour in ministringe &  
doynge seruice vnto the comen welth in one  
office or in a nother or in one occupacyon or  
other/because that riches and honoure shal  
not corrupte my mynde and drawe myne har-  
te from god/and to geue an ensample of ver-  
tue and edefyng vnto other & that my ney-  
ghboure maye haue a lyminge by me as well  
as I/if I make a cloke of dissimulaciō of my  
voue / laynge a net of fayned beggerie to  
catch superfluous aboundaunce of ryche &  
hye degree and authorite and thorothe estu-  
macion of false holinesse to fede and mayntay-  
ne my slothfull ydlenesse with the sweate/  
laboure/lades/& rentes of other men(after y  
ensample of oure spiritualye) robbynge the

W E

of their saythes and god of his honoure tur-  
nyng vnto myne ypocrysie that confidence/  
which shuld be geue vnto y promises of god  
only/am I not a wylde fox & a raueninge wol-  
fe in a lābes skynne & a paynted sepulchre say-  
re without ad filthye with in? In like maner  
though I seeke no worldlye promocyon there-  
bye/yer if I do it to be iustified therewith ad to  
gett an hyer place in heauen /thinkynge that  
I do it of myne awne naturall strength & of y  
naturall power of my frewill & y every man  
hath might euen so to doo and that they do it  
not is their fault & negligēce and so with the  
proude pharesye in cōparyson of my self dese-  
piseth the synfull publicanes: what other thinge  
do I then eate y bloude & fart of my sacrifice  
devouringe y my self which shuld be offered  
vnto god alone and his churche. And shortly  
what soeuer a man doeth of his naturall gys-  
tes/of his naturall witte/wisdom/vnderston-  
dinge/reason/will/& good entent before he be  
otherwyse & cleane contrary taught of goddes  
sperte & haue receaved other witt vnderston-  
dinge/reason ad will/is flesch / worldlye and  
wroughte i abominable blidnesse/with which  
a man can but seeke him self/ his awne profy-  
te/glozy & honoure/cūe in very spirituall mat-  
ters. As if I were alone in a wildernesse  
where no man wereto seeke profite or prayse  
of yer if I wold seeke hēue of god there/ I cou-  
de of myne awne naturall gysstes seeke is no no

W T

ther waye then for the merites and deseruinges of my good workes and to entre therein by a nother waye then by y<sup>e</sup> dore churche / which were very theste / for churche is lord ouer all and what so euer any man wil haue of god / he must haue it geuen him frelye for churche sake. Now to haue heauen for myne awne deseruinge / is myne awne prayse and not churche. For I can not haue it by fauoure & grace in churche and by myne awne merites also / for freueninge and deseruinge can not stode to gether.

If thou wilt vowe of thy goodes vnto god thou must put salt vnto this sacrifice: that is thou must minstre knowlege in this deade as Peter teacheth. ij. pet. i. Thou must put eyde of gods worde in thy lype & do it accordyng to knowlege / if thou wayte for the comynge of the brudegrome to entre in with him in to his rest. Thou wilt haue it aboute the masgeto mouement deuocyon. Deuocyon is a feruent loue vnto gods comandmentes and a desyre to be with god and with his euellastynge promyses. Now shall the sight of such riches as are shewed at saynt thomas shryne or at walsingham moue a man to loue the comandmentes of god better and to desyre to be loosed from his flesh and to be with god / or shall it not rather make his poore herte sigh because he hath no such at home and to wyshe parte of it in a nother place?

W T

The preast shall haue it in gods stead. Shall the preast haue it? Yf the preast be boughe with churche bloude / the he is churche seruante & not his awne & ought therefore to feede churche flocke with churche doctryne & to minstre churche sacramentes vnto the purely for very loue & not for felthly lucre sake or to be lord ouer the as Peter teacheth. i. pet. v. & paulle Actes. xx. Besyde this churche is oures ad is a gifte geuen vs / & we be heyres of churche & of all that is churche. Wherefore the preastes doctryne is oures & we heyres of it / it is y<sup>e</sup> fode of oure soules. Therefore if he minstre it not truly ad frely vnto vs with out sellinge / he is a thefe & a soule murtherer: ad euen so is he if he take vppon him to fede vs & haue not wetherewith. And for a like conclusyon because we also with all that we haue be churche / therefore is the preast heyre with vs also of all that we haue receaued of god / wherefore in as much as y<sup>e</sup> preast wayreth on y<sup>e</sup> worde of god ad is oure seruante therein / therefore of right we are his dettars & owe him a sufficient lyninge of oure goodes / ad euen thereto a wiffe of oure daughters owe we vnto him if he requyre her. And now when we haue appoynted him a sufficient lyninge / whether in tythes rentes or in yerelye wages / he ought to be content & to require no more nor yet to receaue any more / but to be an ensample of sobernesse & of dyspyssinge worldly thynges vnto the ens

W E

sample of his parishesonars.

Wilt thou vowe to offre vnto y<sup>e</sup> poore peo-  
ple: that is pleasaunte in y<sup>e</sup> sight of god / for  
they be lesse here to do oure almes ap<sup>o</sup> in chris-  
tes stead & they be y<sup>e</sup> right heires of all oure  
abundaunce & ouerplus. Moreover we must  
haue a scole to teach goddes worde i (though  
it neded not to be so costely) & therfore it is law-  
full to vowe vnto the buyldinge or mayntes-  
naunce therof & vnto helpinge of ali good ver-  
tes. And we ought to vowe to paye custome/  
tolle/rent & all maner duties and what ser-  
uer we owe: for that is gods commaundmēt

If thou wilt vowe pilgrimage/thou must  
put salt therto in life maner if it shalbe accep-  
ted/if thou vowe to go ad vīser the poore or to  
here gods worde or what soeuer edifieth thy  
soule vnto loue & good worke after knowlege  
or what soeuer god cōmaūdeth/it is well do-  
ne and a sacrifice that sauioreth well ye will  
happlye saye/that ye will go to this or y<sup>e</sup> plas-  
ce because god hath chosen one place more  
then a nother and will heare youre peticien  
more in one placethen a nother. As for your  
re prayer it must be accordige to goddes wor-  
de. Ye may not desyer god to take vengeaunce  
on him whō goddes worde teacheth you to  
pytye & to praye for. And as for y<sup>e</sup> ether glos-  
se/y<sup>e</sup> god will heare you more i one place the  
in a nother/If suppose it sal in fatemēt/salt  
vnsauerye/for if it were wisdom how coude

W E

we excuse the deeth of stene Acres. vii. which  
dyed for y<sup>e</sup> article that god dwelleth not in te-  
ples made with hādes we that belene in god  
are y<sup>e</sup> temple of god sayth paule/ if a man loue  
god & kepe his worde he is the temple of god &  
hath god presently dwellinge in him/ as wis-  
nesseth christ Johan. xiiij. saye ge: If a mā lo-  
ue me he will kepe my worde/ & the my father  
will loue him & we will come vnto him and  
dwell with him. And in the. xv. he sayth: if  
ye abyde in me and my wordes also abyde in  
you/then are what ye will & ye shall haue it.  
If thou belene in christ & hast the promyses  
which god hath made the in thyn hart/ the  
go on pilgrimage vnto thyn awne harte ad  
there praye & god will heare y<sup>e</sup> for his mercy  
and trouthes sake and for his sonne christes  
sake and not for a few stones sakes. What  
careth god for the temple? The very beestes  
in that they haue liffe in them be moche better  
then an hepe of stonnes conged to gether.

To speake of chastite/it is a gif e not given  
vnto all persones testifyeth both christ and  
also his apostle Paule/wherfore all persones  
maye not vowe it. Moreover there be causes  
wherfore many persones maye bater lyue  
chast at one tyme then at a nother. Many  
maye lyue chast at twentye and thirtie for  
certayne colde diseases folowinge them/  
which at. xl. when their helth is come can  
not do so. Many be occupied with wylde

W T

phantasies in their youth y they care not for marriage which same when they be ware sad shalbe greatly desyrouse/yt is a dangerous thynge to make synne where none is ad to forswere y benefyte of god & to bynde thy self vnder payne of dānacyon of thy soule that thou woldest not vse the remeadye that god hath created if need requyred. ¶ A nother thinge is this/beware that thou gett the not a false fayned chastite made with y vngodly persuasions of saynte Gerō or of Quide in his fytthe booke of the remedye agensf lone/lest when thorow soch imaginacyons thou hast viterlye despyed/desyed ad abhorred all voman fynde/thou come in to soch case thorow the firc wrath of god/y thou canst nether lyue chast nor fynde in thy hart to marye ad so be cōpelled to faule into the abhominacion of the pope agensf nature and fynde.

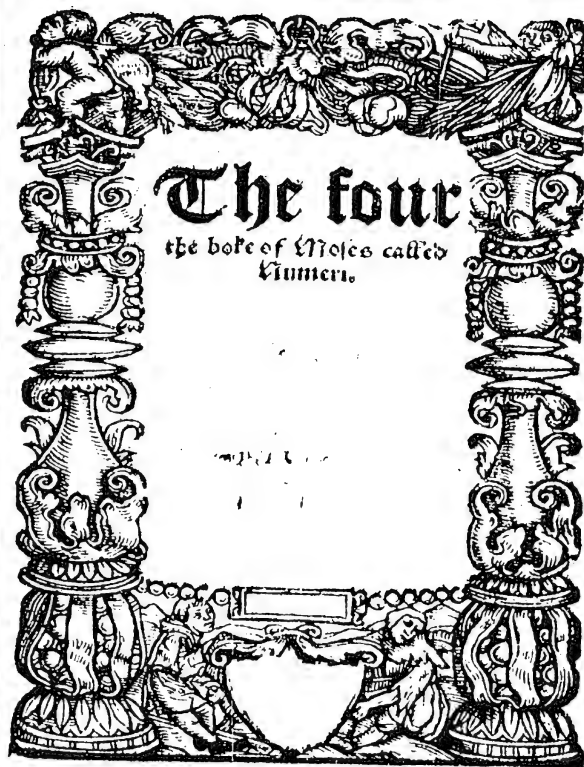
Moreover god is a wyse father & knoweth all y infirmityes of his children & also mercy full/ad therfore hath created a remedye without synne ad geuen therio his fauoure and blessinge. Let vs not be wyse then god without ymaginacyōs nor tēpre him/for as godly chastite is not every mā's gyfte: euen so he y hath it to daye hath not power to continue it at his awne pleasure/nether hath god promysed to geue it him still & to cure his infirmities with out his naturall remeadye no more then he hath promysed to slake his hongre

W T

with out meate or chirst with out drinke. Wherefore ether let all thinges byde fre as wifse god hath created them & nother vowe that which god requyret not nor forswere that which god permitte the with his fauoure and blessinge also: or els if thou wilt neades vowe/then vowe godly & vnder a cōdicion / y thou wilt contynue chast/so longe as god geueth the y gyfte ad as longe as nether thynne awne necessity nether cheryte toward thy neyghboure nor y authorite of thē vnder whose power thou arte dryue y vnto the contrarye.

The purposse of thy vowe must be salted also with y wisdom of god. Thou mayest not vowe to be inslesyed therbyc or to make satisfaction for thy synnes or to wyne heauē nor an hyer place: for then didest thou widge vnto the bloude of chirst & thy vowe were playne Idolatrye & abhominable in y sight of god. Thy vowe must be only vnto y furtheraunce of y commaūdmētes of god/ which are as I haue sayde nothinge but y taminge of thy members & the seruice of thy neyghboure: that is if thou thynke thy backe to weake for the burthen of wedlocke & y thou canst not rule thy wiff/children seruantes and make prouision for the godlye & with out oneremuch busynge and vnquyetyng thy self ad drounyng thy self in worldly busynesse vnchristenlye or that thou canst serue thy neyghboure in some office better beyng chast then maryed. And then

**W** **T**  
 thy vowe is good & lawfull. And eue so must  
 thou vowe abstinence of meates & drynkes so  
 far forth as it is profitable vnto thy neygh-  
 bours & vnto y<sup>e</sup> taminge of thy flesh: But thou  
 mayst vowe nether of them vnto y<sup>e</sup> sleynge of  
 thy bodye. As Paule comaundeth tymothe to  
 drinke wyne & no moare water because of his  
 diseases. Thou wilt saye y<sup>e</sup> timothy had not  
 haplye forsworne wyne. I thinke the same  
 and that the apostles forswore not wedlocke  
 though many of them lyued chaste nether yet  
 any meate or drinke/ though they absteyned  
 from the/ & that it were good for vs to folow  
 their ensample. How be it though I vowe &  
 swere ad thynke on none exceptyon/ yet is the  
 breakeynge of gods comaundmētes except & all  
 chaunces that hāge of god. As if I swere to  
 be in a certayne place at a certayne houre to  
 make a loued aye with out exception/ yet if the  
 kinge in the meane tyme commaunde me a  
 nother waye/ I must goo by gods commaund-  
 ment ad yet breake not myne othe. And in li-  
 ke case if my father and mother be seke and re-  
 quyre my presence/ or if my wyff/ children or  
 household be visited that my assistance be re-  
 quyred/ or if my neyghbours house be a fyre  
 at the same houre and a thousand soch chaun-  
 ces in which all I breake myne oth and am  
 not forsworne and so forth. Read gods word  
 diligently and with a good herte and it shall  
 teach the all thynges.



In Gottes und des Königs all Erblichkeit  
 Rembertus 1. rüst und gib p. 11. p. 11.  
 In Gottes und des Königs all Erblichkeit  
 Rembertus 1. rüst und gib p. 11. p. 11.

i. Chapter.

Folio. 11.

The. iij. boke of Moyses / called Numeri.



And the Lorde spake vnto Moyses in the wilderness of Sinai / in the tabernacle of witness / the fyrst daye of the seconde moneth / and in the seconde yere after they were come out of y<sup>e</sup> l<sup>and</sup> of Egypte sayenge: take ye the summe of al the multitude of the children of Israel / in the iij. kynredes and householdes of their fathers and numbre the by name all that are males / possit by possit / frō. xx. yere & above: euen all that are able to goe fowthe in to warre in Israel / thou & Aarō shall numbre the in their arme: / & with you shalbe of euery trybe a heed man in the house of his father.

And these are the names of y<sup>e</sup> mē y<sup>e</sup> shall s<sup>e</sup>e de with you in Rubē / Elizer y<sup>e</sup> sonne of Sezeur: In Simē / Schumel y<sup>e</sup> sonne of Surt Sadar: In y<sup>e</sup> trybe of Iuda / Nahasson y<sup>e</sup> sonne of Aminadab: In Iachar / Nathaneel y<sup>e</sup> sonne of Iuar: In Sebulō / Eliab y<sup>e</sup> sonne of Helō. And of y<sup>e</sup> children of Ioseph: In Ephraim / Elisama y<sup>e</sup> sonne of Amihud: In Manasse / Gamaliel y<sup>e</sup> sonne of Pedazur: In Beniamin / Abidan the sonne of Gedeon: In Dan / Abieser the sonne of Amisadai: In Affer / Pagiel the sonne of Oehran: In Gad / Elhasaph the sonne of Seguel: In Iasaphthal / Ahira the sonne of Enan.

B. ij



i. Chapter.

These were counselors of the congregacion and lordes in the trybes of their fathers: captaynes over thousandes in Israel. And Moses and Aaron toke these men aboue named and gathered all the congregacion together the fyrst daye of the seconde moneth/ and reherced them after their byrth & kynredes and houses of their fathers by name fro .xx. yere & aboue hed by hed: as the Lorde comaunded Moses/ enē so he numbred them in y<sup>e</sup> wilder nesse of Sinai.

And the children of Ruben Israels eldest sonne in their generacions/ kynredes & houses of their fathers / whē they were numbred every man by name/ all that were males fro .xx. yere and aboue / as many as were able to goe forth in warre: were numbred in the trybe off Ruben/ xlvj. thousande and fyve hundred.

Among the children of Simeon: their generation in their kynredes and houses of their fathers (when every mans name was tolde) of all the males from .xx. yeres and aboue/ whatsoever was mete for the warre: were numbred in the trybe of Simeon. lix. thousande and .iiij. hundred.

Amonge the children of Gad: their generation in their kynredes and householdes of their fathers/ when they were tolde by name/ fro .xx. yere and aboue/ all that were mete for the warre: were numbred in the trybe of Gad. xlv.

i. Chapter.

Jo. iij.

thousande/ sixe hundred and systie.

Amonge the children of Juda: their generation in their kynredes and houses of their fathers (by the numbze of names) from .xx. yere and aboue/ all that were able to warre/ were tolde in the trybe of Juda. lxxviij. thousande and sixe hundred.

Amonge the children of Issachar: their generation in their kynredes and houses of their fathers (when their names were counted) from .xx. yere & aboue / whatsoever was apte for warre: were numbred in y<sup>e</sup> trybe of Issachar. liiij. thousande and .iiij. hundred.

Among the children of Zabulon: their generation in their kynredes and houses of their fathers (after the numbze of names) from .xx. yere and aboue / whosoever was mete for the warre: were counted in y<sup>e</sup> trybe of Zabulon. lvij. thousande and .iiij. hundred.

Amonge the children of Joseph: fyrst amonge the children of Ephraim: their generation in their kynredes and houses of their fathers (when the names of all that were apte to the warre were tolde) from .xx. yeres and aboue: were in numbze in the trybe off Ephraim/ xl. thousande and sixe hundred.

Amonge the children of Manasse: their generation in their kynredes and houses of their fathers (when the names of all y<sup>e</sup> were apte to warre were tolde) from .xx. and aboue

i. Chapter.

were numbred in the tribe of Manasse. xxxij thousand and two hundred.

Amonge the children of Ben Jamin: thei generation/in their kynredes and houses of their fathers (by the tale of names) from twentye yere and aboue of all that were meete for warre / were numbred in the trybe off Ben Jamin. xxxv. thousande / and. iij. hundred.

Amonge the children of Dan: their generation in their kynredes and houses off their fathers (in the summe of names) off all that was apte to warre from twentye yere and aboue / were numbred in the trybe of Dan. lxij. thousande and. vij. hundred.

Amonge the children of Aser: their generation/in their kynredes & houses of their fathers (when they were summed by name) from. xx. yeres & aboue / all that were apte to warre were numbred in the tribe of Aser. xl. thousande and. v. hundred.

Amonge the children of Nephtali: their generation/in their kynredes & houses of their fathers (when their names were tolde) from. xx. yeres & aboue / what soeuer was mete to warre: were numbred in the trybe of Nephtali. liij. thousande and. iij. hundred.

These are the numbres which Moses & Aarō numbred with ʒ. xij. princes of Israel: of every house of their fathers a man. And all the numbres of the children of Israel/in

i. Chapter.

Jo. liij.

the houses of their fathers / from twentye yere and aboue / what soeuer was mete for the warre in Israel / drewe vnto the summe of syxe hundred thousande / syxe hundred and. l. But the leuites in the tribe off their fathers were not numbred amonge them.

And the Lorde spake vnto Moses sayens ge: only se that thou numbre not the trybe of Levi / neither take the summe of them amonge the children of Israel. But thou shalt appointe the leuites vnto the habitacio of witnessse / and to all the apparell thereof and vnto all that longeth thereto. For they shall be rethetabernacle and all the ordinance thereof / and they shall minstre it and shall pitch their tentes rounde aboute it. And when the tabernacle goeth forth the leuites shall take it downe: and when the tabernacle is pitched / they shall sett it vpp: for yf any straunger come nere / he shall dye. And the children of Israel shall pitch their tentes / every man in his owne companye and every mā by his awne stande it thorow out all their hostes.

But the leuites shall pitch rounde aboute the habitation of witnessse / that there fall no wrath vpon the congregacion of the children of Israel / and the leuites shall wayte apen the habitation of witnessse. And the children of Israel dyd accordinge to all that the Lord commaunded Moses.

**The iiij. Chapter.**

**A**nd the Lorde spake vnto Moyses and Aaron sayinge: The children of Israel shall pitch: euery man by his owne standert with the armes of their fathers houses/a waye from the presence of the tabernacle of witnessse.

On the east syde toward the rysynge of y sonne/shall they of the standert of the hoste of Juda pitch with their armes: And Naheffon the sonne of Aminabab shalbe captayne ouer the sonnes of Juda. And his hoste and the numbere of them. lxxiiij. thousande and. vi. hundred. And nexte vnto him shall the trybe of Issachar pitch and Nathaneel the sonne of Nuar captayne ouer y childe of Issachar: his hoste and the numbere of them. lviij. thousande and. iiij. hundred. And than the trybe of Zabulon: with Eliab the sonne of Helen/ captayne ouer the children of Zabulon / and his hoste in the numbere of them: lviij. thousande and. iiij. hundred. So that all they that pertaine vnto the host of Juda/ are an hundred thousande. lxxvi. thousande and. iiij. hundred in their companies: and these shall goe in the forefront/when they iurney.

And on the south syde/the standert of the hoste of Ruben shall lye with their companies and the captayne ouer the sonnes of Ruben/Elizur the sonne of Sedeur/ad his hoste and the numbere of them. xlvj. thousande/

**ij. Chapter.**

and. v. hundred. And fast by him shall y trybe of Simeon pitch/and the captayne ouer y sonnes of Simeon. Selumiel the sonne of Zur Sadai/ q his hoste and the numbere of them lxx thousande and. iiij. hundred And the trybe of Gad also: And the captayne ouer the sonnes of Gad/Elisaph the sonne of Deguel and his hoste and the numbere of them. xlv. thousande. vi. hundred and. l. So that all y numbere that pertaine vnto the hoste of Ruben/are an hundred thousande. li. thousande iiij. hundred q systie / with their companies/ and they shall be the seconde in the iourney

And the tabernacle of witnessse with the hoste of the leuites/shall goe in the myddes of y hostes: as they lye in their tentes/euen so shall they proceede in the iurney/ euery man in his quarter aboute their standertes

On the west syde/the standert and the hoste of Ephraim shall lye with their companies. And the captayne ouer the sonnes of Ephraim/Elisama the sonne of Amihud: q his hoste and the numbere of them. xl. thousande q v. hundred. And fast by him / the trybe of Manasse/and the captayne ouer the sonnes of Manasse/Gamaleel y sonne of Pedazur and his hoste and the numbere of them. xxxij. thousande and. ij. hundred. And the trybe of Ben Jamin also: and the captayne ouer the sonnes of Ben Jamin /Abidan the sonne of Gedoni/ad his hoste and the numbere of the

ii. Chapter.

xxv. thousande and. iij. hundred. All the nu-  
ber that perteyned vnto the hoste of Ephra-  
im/were an hundred thousand. viij. thousan-  
de and an hundred in their hostes: and they  
shal be therbyde in the iurney.

And the standert and the hoste of Dan  
shall lye on the north syde with their compas-  
nyes: & the capayne ouer y childre of Dan/  
Abiezzer the sonne of Ammi Sadai: and his  
hoste and the nūbre of them. lxij. thousande &  
vij. hundred. And fast by him shall the trybe  
of Isser pūche: and the capayne ouer the so-  
nes of Isser/Pagiel the sonne of Ocham: &  
his hoste & the nūbre of them. xli. thousande &  
v. hundred. And the trybe of Naphtali also/  
and the capayne ouer y childern of Naphta-  
li: Ashira the sonne of Enan: & his hoste and  
the nūbre of them. liij. thousande & iij. hū-  
dred. So y the hole nūbre of all that perteyned vnto  
y hoste of Dan/was an hū-  
dred thousande  
lvij. thousande & vi. hū-  
dred. And they shal be  
the last in y iurney with their stādertes.

These are y sūmes of y childern of Ysrael  
in the houses of their fathers: euen all the nū-  
bres of the hostes with their cōpanies. vi. hū-  
dred thousande. iij. thousande. v. hū-  
dred and  
syfue. And yet y leuites werenot nū-  
bred: and  
ge the childern of Ysrael/as the Lorde com-  
maunded Moyses. And y childern of Ysrael  
dyd acordynge to all that the Lorde cōmaū-  
ded Moyses/& so they pūched with their stan-

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So. vi.

dertes/and so they iurneyd: eueny man in his  
tynred/and in the houssholde of his father.

The. iij. Chapter.

**A** Beside are the generations of Aa-  
ron and Moyses/when the Lorde  
spake vnto Moyses in mount Si-  
nai/and these are the names of the sonnes of  
Aaron: Nadab the eldest sonne/ and Abihu  
Eleazar and Ithamar. These are the names  
of the sonnes of Aaron which were preastes  
anoynted and their handes fylled to mynistr  
but Nadab and Abihu dyed before the Lorde  
de/as they broughte straunge fyre before the  
Lorde in the wyldernes of Sinai/ and had  
no childern. And Eleazar and Ithamar my-  
nistred in the syght of Aaron their father.

And the Lorde spake vnto Moyses saynge  
brynge the trybe of leui /and set them before  
Aaron the preast/and let them serue him ad  
wayte apon him & apon all the multitude/ be-  
fore the tabernacle of witnessse / to doo the ser-  
uice of the habitacion. And they shall wayte  
apō all y apparell of y tabernacle of witnessse  
& apon y childern of Ysrael / to doo y seruice  
of the habitaciō. And thou shalt geue the le-  
uites vnto Aaron & his sonnes / for they are  
geuen vnto him of y childern of Ysrael. And  
thou shalt appoite Aarō & his sonnes to way-  
te on their preastes office: & the stranger y co-  
meth nye / shall dye for it.

And y Lorde spake vnto Moyses saynge: be-  
holde / I haue take the leuites frō amonge y

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childern of Ysrael/for all the firstborne that openeth the marryce amonge the childern of Ysrael/so that the leuites shall be myne: because all the first borne are myne: for y same daye that I smote all the fyrstborne in the lande of Egipte/ I haue vnto me all the firstborne in Ysrael/both man and beest/and myne they shall be: for I am the Lorde.

And the Lorde spake vnto Moses in the wilderness of Sinai sayenge: Numbre the childern of Leui in y houses of their fathers and kynredes/all y are males from a moneth olde and aboue. And Moses numbred them at the worde of the Lorde/as he was commaunded. And these are y names of y childre of Leui: Gerson/ Cahath & Merari. And y se are the names of the childern of Gerson in their kynredes: Libni and Semei. And the sonnes of Cahath in their kynredes were Amram, Zechar, Gebron and Usiel. And the sonnes of Merari in their kynredes were Maheli and Musi. These are the kynredes of Leui in the houses of their fathers.

And of Gerson came the kynred of y Libnites and the Semeites/which are the kynredes of the Gersonites. And y summe of them (when all the males were tolde) from a moneth olde and aboue/were. vii. thousande and fyue hundred. And the kynredes of the Gersonites pitched behynde the habitation westwarde. And the captayne of the most auuncit

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fo. vii.

house amonge y Gersonites/was Eliasaph the sonne of Lael. And the office of the childern of Gerson in the tabernacle of witness was the habitation and the tente with the coneringe theroff and the hangyng of the dore of the tabernacle of witness/and the hangynges of the courte/and the curtayne of the dore of the courte: which courte went rounde aboute the dwellynge/and the alter/and the cordes y perteyned vnto all the seruyce therof.

And of Cahath came the kynred of y Amramites and the kynred of the Zecharites & of the Gebronites and of the Usielites: And these are the kynredes of y Cahathites. And the numbre of all the males from a moneth olde and aboue/was. viii. thousande and six hundred: which wayted on y holy place. And the kynred of the childern of Cahath / pitched on y southside of y dwellynge And y captayne in y most auuncient house of the kynredes of the Cahathites/was Eliazaphan the sonne of Usiel/and their office was: the arcke/the table/the candelsticke / and the alter and the holy vessels to minystrer with and the wayle with all that serued thereto. And Eliazar y sonne of Aaron the preast/was captayne ouer all the captaynes of the Leuites / and had the ouer syghte of them that wayted vpon the holy thynges.

And of Merari came the kynredes of the Mahelites and of the Musites: and these

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are the kynredes of the Merarites. And the nūbre of them (when all the males frō a moneth olde ad aboue was tolde) drewe vnto, vi thousande a. ii. hundred. And y capayne of the most auncient housse amonge the kynredes of the Merarites was Zuriel the sonne of Abihail which pitched on the north syde of the dwellynge. And the office of the sonnes of Merari was: the bordes of y dwellynge & the barres/pilers with the sokettes thereof/ and all the instrumentes there of & all that serued thereto: & the pilers of the coure rounde aboute and their sokettes / with their pyntes & cordes. But on y fore front of y habitaciō ad before the tabernacle of witnesse eastwarde/ shall Moses and Aaron & his sonnes pyth and wayte on the sanctuary in the steade of y children of Ysrael. And the stranger y cometh nye/ shall dye for it. And the hele summe of the leuites which Moses & Aaron nūbrēd/ at y cōmādmēt of y Lorde thorewout their kynredes euen/ of all y males of a moneth olde & aboue/ was. xxiij. thousande.

And the Lorde sayde vnto Moses: Numbre all y first borne that are males amonge the children of Ysrael/ frō amonge olde & aboue and take y numbere of their names. And thou shalt appoynte y leuites to me the Lorde / for all the first borne amonge y children of Ysrael and the catell of y leuites for the first borne of the children of Ysrael. And Moses nūbrēd

iiiij. Chapter.

30. viij.

as y Lorde cōmānded him/ all the first borne of y children of Ysrael. And all the first borne males/ in y summe of names/ from amonge olde and aboue/ were numbred. xxiij. thousande. ii. hundred and. lxxiiij.

And the Lorde spake vnto Moses sayen get take the leuites for all the first borne of the children of Ysrael/ ad the catell of the leuites for their catell: & the leuites shall be myne whiche am the Lorde. And for the redemyng of the two hundred and. lxxiiij. whiche are moo than the leuites in the first borne of the children of Ysrael/ take. v. sheeles of enery pece/ after the sheele of y holy place. xx. geras the sheele. And geue y money wherewith the odde numbere of them is redemed/ vnto Aaron ad his sonnes. And Moses toke the redempciō money of the ouerplus that were moo then the leuites/ amonge the first borne of the children of Ysrael: & it came to a thousande. iij. hundred &. lxx. sheeles/ of the holy sheele. And he ganethat redempciō money vnto Aaron & his sonnes at the worde of the Lorde/ euen as the Lorde cōmānded Moses.

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And y Lord spake vnto Moses & Aaron & bade the take y summe of y children of Cabath frō amonge y sonnes of leui/ in their kynredes and houses of their fathers / from xxx. yere and aboue vntill fyftie / all that were able to warre/ for to doo the worke in

the tabernacle of witness: even in the most holy place. And when y<sup>e</sup> hoste remoueth/Aaron and his sonnes shall come and take doune the vayle and couer the arcke of witnesse therewith / and shall put there on a couerynge of taurus skynnes / and shall sprede a cloth y<sup>e</sup> is altogether of Jacynthe aboue alt<sup>r</sup> / and put the staues thereof in. And apon the shewe table they shall sprede a cloth of Jacynthe / and put thereto the dishes / spones / flat peeces and portes to poure with / and the dayly bred shal be thereon: and they shall spred apon them a couerynge of purple / and couer the same with a couerynge of taurus skynnes / and put the staues thereof in.

And they shall take a cloth of Jacynthe and couer the candellsticke of light and hir lapses and hir snuffers and fyre pannes and all hir oyle vessels which they occupye aboute it / and shall put apon her and on all hir instrumentes / a couerynge of taurus skynnes / and put apon staues. And apon the golden alter they shall sprede a cloth of Jacynthe / and put on hir staues. And they shall take all the thinges which they occupye to minystrer with in y<sup>e</sup> holy place / and put a cloth of Jacynthe apon them and couer them with a couerynge of taurus skynnes and put them on staues. And they shall take a waye the ashes out of the altar / and sprede a scarlet cloth thereon: and put aboue it / the fyre pannes / the flesh hookes / the sho-

nels / the basens and all that belongeth vnto the altar / and they shall sprede apon it a couerynge of taurus skynnes and put on the staues of it.

And when Aaron and his sonnes haue made an ende of coueryng the sanctuary and all the thinges of the sanctuary / agens that the hoste remoue / then the sonnes of Eabath shall come in for to bere / and so let them not touch the sanctuary lest they dye. And this ys the charge of the sonnes of Eabath in the tabernacle of witness. And Eleazar the sonne of Aaron the preast / shall haue the charge to prepare oyle for the lightes and sweete cens / and the dayly meat offeringe and the anoyntinge oyle / and the ouersyghte of all the dwellynge and of all that therein is: both ouer the sanctuary and ouer all that pertaineth thereto.

And the Lorde spake vnto Moses and Aaron sayenge: destroye not the trybe of the synners of the Eabathites / from amonge the leuites. But thus doo vnto them that they maye lyue and not dye / wher they goo vnto y<sup>e</sup> most holy place. Aaron and his sonnes shall goo in and put them / every man vnto his seruyce and vnto his burthen. But let them not goo in to se when they couer the sanctuary / lest they dye.

And the Lorde spake vnto Moses sayenge: Take the summe of the chuldren of Gerson / in the houses of their fathers and in their kyn



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redes: from xxx. yere and aboue / vnto lxx. all  
that are able to goo forth in warre / for to doo  
seruyce in the tabernacle of witnesse. And this  
is the seruyce of the kynred of the Gersoni-  
tes to serue and to beare. They shall bere the  
curtaynes of the dwellinge and the roffe of y<sup>e</sup>  
tabernacle of witnesse and his couerynge ad  
the coueryng of taryng synnes that is an hye  
aboue apon it / and the hangyng of the dore  
of the tabernacle of witnesse: and the hangin-  
ge of the court and the hangyng of the  
gate of the court that is rounde aboute the  
dwellinge and the altare / and the cordes of  
them / and all the instrumentes that serue vn-  
to them and all that is made for them. And  
at the mouth of Aaron and his sonnes / shall  
all the seruyce of the childern of the Gersoni-  
tes be done / in all their charges and in all the  
ir seruyce / and ye shall appoynte them vnto al  
their charges that they shall wayte apon. And  
this is the seruyce of the kynred of the child-  
ren of the Gersonites in y<sup>e</sup> tabernacle of wit-  
nesse / and their wayte shall be in the honde of  
Ithamar the sonne of Aaron the preast.

And thou shalt numbre the sonnes of Ne-  
rari in their kynredes and in the houses of the  
ir fathers / from xxx. yeres and aboue vnto lxx.  
All that is able to goo forth in warre / to doo  
the seruyce of the tabernacle of witnesse.  
And this is the charge that they must wayte

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Folio. r.

te vppon in all that they must serue in the ta-  
bernacle of witnesse. The boordes of the dwel-  
lyng / and the barres / pylers / and sokettes  
thereof / and the pylers of the court rounde  
aboute / and their sokettes / pynnes and cor-  
des with all that pertayneth and serueth  
vnto them. And by name ye shall res-  
fer the thynges that they must wayte apon  
to bere. This is the seruyce of the kyn-  
redes of the sonnes of Neriari in all theyr  
seruyce in the tabernacle of witnesse by the  
hande of Ithamar the sonne of Aaron the  
preast.

And Moses and Aaron and the princes  
of the multitude numbred the sonnes of the  
Cahathites in their kynredes and houses  
of their fathers / from xxx. yere and aboue  
vnto fyftie / all that were able to goo forth in  
the hoste and to do seruyce in the tabernacle  
of witnesse. And the numbre of them in  
their kynredes were two thousande / seven  
hundred and lxx. These are the numbres of  
the kynredes of the Cahathites / of all that  
dyd seruyce in the tabernacle of witnesse /  
whyche Moses and Aaron dyd numbre at  
the commaundment of the Lorde by the ha-  
nde of Moses.

And the sonnes of Gerson were num-  
bred in their kynredes and in the houses of  
their fathers / from xxx. yere vp vnto fyftie /  
C. iiij.

all that were able to goe forth in the hoste for to doo seruyce in the tabernacle of witnesse. And the numbre of them in their kynredes/ and in the houses of their fathers/ was two thousande/six hundred and xix. This is the numbre of the kynredes of the sonnes of Gerson / of all that dyd seruyce in the tabernacle of witnesse/ which Moses and Aaron dyd numbre at the commaundement of the Lorde.

And the kynredes of the sonnes of Merari were numbred in their kynredes and in the houses of their fathers/ from xxx. yere vpp vnto to fyfytie. all that were able to goe forth with the hoste/ to doo seruyce in y tabernacle of witnesse. And the numbre of them was in theyr kynredes/ thre thousande and two hundred. This is the numbre of the kynredes of y sonnes of Merari / whiche Moses and Aaron numbred at the byddyng of the Lorde / by y hande of Moses.

The whole summe which Moses / Aaron and the lordes of Israell numbred amonge the leuites in their kynredes and householdes of their fathers/ from xxx. yere vpp vnto .l. euery man to doo his office and seruyce and to bere his burthen in the tabernacle of witnesse/ was. viij. thousande/ fyve hundred and lxxx. which they numbred at the commaundement of the Lorde by the hande of Moses euery man vnto his seruyce and burthen as

The fyfte Chapter.

**A**nd the Lorde spake vnto Moses sayinge: commaunde the childern of Israel that they put out of the hoste / all the lepers and all that haue yssues and all that are defyled apou the deed/ whether they be males or females ye shall put them out of the hoste/ that they defyle not the tentes amonge which I dwell. And the childern of Israel dyd so/ and put them out of the hoste: euen as the Lorde comaunded Moses/ so dyd the childern of Israel.

And the Lorde spake vnto Moses sayeng: speake vnto the childern of Israel: whether it be man or woman/ wher they haue synned any maner of synne which a man doeth wherewith a man trespasseth agens the Lorde/ so that the soule hath done amysse: then they shall knowe ge their synnes which they haue done/ and restore a gayne the hurte that they haue done in the hole / and put the fyfte parte of it moare thereto / and geue it vnto him whom he hath trespassed agens. But and yf he that maketh the amendes haue no man to doo it to/ then the amendes that is made shal be the Lordes and the preastes / besyde the ram of the attonement offeringe wherewith he maketh an attonement for hymselfe

If ye haue  
false getti  
goodes a ne  
ma to restor  
it vnto / ther  
bange it vnto  
to y pope ad  
he will disp  
pce with u

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And all heuofferynge of all the halowed thinges which the childern of Israel brynge vnto the preaste / shalbe the preastes / and eue ry mans halowed thinges shalbe his awne / but what soeuer any man geueth the preast / it shalbe the preastes.

And the Lorde spake vnto Moses sayen ge: speake vnto the childern of Israel and saye vnto them. Yf any mans wyfe goo a sy de and trespase agaynst hym / so that another man lye with her fleshely and the thyng be hydd from the eyes of hir husbonde and is not cometo lighte that she is defyled (for the re is no witnesse agens her) in as moche as she was not taken with the maner / and the spere of gelousye cometh apon him and he is gelouse ouer his wyfe and she defyled / Or happely the spere of gelousye cometh apon him / and he is gelouse ouer his wyfe and she yet vndefyled. The let hyr husbonde bringe her vnto the preaste and brynge an offerynge for her: the reme the parte of an Ephra of barley meele / but shalt poure none oyle therevnto / nor put frankencense thereon: for it is an offerynge of gelousye / and an offerynge that maketh remembraunce of synne.

And let the preast brynge her and sett her before the Lorde / and let him take holy water in an erthen vessell of the dust that is in y flore of the habyracyon / and put it in to the

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water. And the preast shall set the wyfe before the Lorde and vncouer hir heed / and put the memoryall of the offerynge in hyr handes whiche is the gelousye offerynge / and y preast shall haue bytter and cursynge water in his hande / and he shall coniure her and shall saye vnto her. Yf no man haue lye with the nether hastie gone asyde / and defyled thy selfe behynde thy husbonde / then haue thou no harme of this bytter cursynge water.

But and yf thou hast gone asyde behynde thyne husbonde and art defyled and some other man hath lye with the besyde thyne husbonde (and let the preaste coniure her with the coniuracyon of the curse and saye vnto her) the Lorde make the a curse and a coniuracyon amonge thy people: so that the Lorde make thy thy rote / and thy bely swell and thys bytter cursynge water goo in to the bowels of the that thy bely swell and thy thy rote / and the wyfe shall saye Amen Amen.

And the preast shall wytte this curse in a byll and washe it out in the bytter water. And when the cursynge water ys yn her that it is bytter / then let the preast take the gelousy offerynge out of the wyfes hande / and waue it before the Lorde / and brynge it vnto the altare: and he shall take an handes

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full off the memoryall offerynge and burne it apon the alter / and then make her dryncke the water and when he hath made her dryncke the water. Yf she be defyled and haue trespassed agens her husbond / then shall the curlynge water goo in to her and be so bitter / y hir bely shall swell and hir thye shall roite / & she shalbe a curse amonge hir people. And yf she be not defyled but is cleane / then she shall haue no harme / but that she maye conceaue.

This is the lawe of gelousye / when a wyse geeth a syde behynde hyr husbonde ad is defyled / or when the spūite of gelousye cometh apon a man / so that he is gelouse ouer his wife / then he shall bringe her before the Lorde / and the preast shall minstre all this lawe vnto her / & the man shalbe gultlesse / & the wyse shall bere hir synne.

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And the Lorde spake vnto Moses sayn ge: speake vnto y childre of Israel & saye vnto them: when ether man or woman appoynteth to voue a voue of abstynence for to abstene vnto the Lorde / he shall abstene from wyne and stronge drynke / and shall dryncke no vynegre of wyne or off stronge drynke / nor shal drynke what soener is pressed out of grapes: & shal eate no flesch grapes nether yet dry

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Jo. xij.

ed / as longe as his abstynence endureth. Moreover he shall eate nothyng y is made of the vyne tre / nor so much as y cometh of the hulke of the grape.

And as longe as the voue of his abstynence endureth / there shall no rasire nor sheres come apon his heed / vntill his dayes be out which he fasteth vnto the Lorde / and he shal be holy and shall let the lockes of his heer grow. As longe as he abstyneth vnto the Lorde he shall come at no deed bedye: he shall not make him selfe vncleane at the deeth of his father / mother / brether or syster. for the abstynence of his God is apon his heed. And therfore as long as his abstynence lasteth / he shal be holy vnto the Lorde.

And yf fortune that any man by chaunce dye suddenly before him / and defyle the heed of his abstynence / then must he shawe his heed the daye of his cleansing: euen the seventh daye he shall shawe it. And the eyght daye he shall bringe .ij. turtles or .ij. yonge pigeons to the preast / vnto y dore of y tabernacle of witnessse. And y preast shall offer the one for a synofferynge and the other for a burnt offerynge & make an atonement for him / as concernynge that he synned apon the deed / and shall also hallowe his heed the same daye and he shall abstene vnto the Lorde the tyme of his abstynence / and shall bringe a lambe of an yere olde for a trespass offerynge: but the dayes y

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were before are lost / because his abstinence was defyled. ¶ This is the lawe of the absteyner / when the tyme of his abstinence is out. he shalbe brought vnto y<sup>e</sup> dore of y<sup>e</sup> tabernacle of witnessse & he shal bringe his offerynge vnto y<sup>e</sup> Lord: an he labe of a yere olde with out blemyshe f. i. a burnt offerynge & a she lambe of a yere olde without blemyshe for a syn offerynge / a ram without blemyshe also for a peace offerynge / & a basket of swete breed of fyne flour myngled with oyle & wafers of swete breed anoynted with oyle with meat offerynge & ad dainty offerynge that longe thereto.

And the preast shal bringe him before y<sup>e</sup> Lord & offer his syn offerynge & his burnt offerynge & shal offer y<sup>e</sup> ram for a peace offerynge vnto y<sup>e</sup> Lord with the basket of swete breed / & the preast shal offer also his meat offerynge & his dainty offerynge. And y<sup>e</sup> absteyner shal shawe his heed in y<sup>e</sup> dore of y<sup>e</sup> tabernacle of witnessse & shal take the heed of his sober heed & put it in y<sup>e</sup> fyre which is vnder the peace offerynge. Then the preast shal take the sodden shulder of y<sup>e</sup> ram & one swete cake out of y<sup>e</sup> basket & one swete wafer also & put them in the hande of the absteyner after he hath shawe his abstinence of / & the preast shal waue them vnto the Lord / which offerynge shalbe hely vnto the preast with y<sup>e</sup> wauebrast and bene shulder: & then the absteyner maye d:ynke wyne. This is the lawe of the abstei-

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ner which hath vowed his offerynge vnto y<sup>e</sup> Lord for his abstinence / besydes that his hande can geve And acording to the voue which he rowed / euen so he must doo in the lawe of his abstinence.

And the Lord talked with Moses sayenge: speake vnto Aaron and his sonnes sayenge: of this wise ye shal blesse the children of Israel sayenge vnto them.

The lord blesse the and kepe the.

The lord make his face shyne apon the & be mercifull vnto the.

The lord lifte vpp his countenance apon the / and geue the peace for ye shal put my name apon the children of Israel / that I maye blesse them.

Here of ye se that Asa rd / wher he list vpp his hande and blessed the people / was not dumme as oure bissheps be.

The. vij. Chapter.

**A**ND when Moses had full sett vpp the habitation and anoynted it & sanctified it and all the apparell thereof / and had anoynted and sanctified y<sup>e</sup> altar also and all the vessels there of: then the prynces of Israel heedes ouer the heusses of their fathers which were the lordes of the trespas that stode & numbred / offered & brought their giftes before the Lord sixe covered charrettes and. xij. oxen: two and two a charret and an oxen every man / and they brought them before the habitation.

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And the Lorde spake vnto Moses saynge take it of them and let them be to do the seruysce of y<sup>e</sup> tabernacle of witnesse / and geue them vnto the leuites / every man accordynge vnto his office And Moses toke the charrettes and the oxen / & gaue them vnto the leuites: ij. charrettes and. iij. oxen he gaue vnto the sonnes of Gerson accordynge vnto their office. And iij. charrettes and eyght oxen he gaue vnto y<sup>e</sup> sonnes of Merari accordynge vnto their offices vnder the handes of Ithamar the sonne of Aaron the prest. But vnto the sonnes of Gabath he gaue none / for the office that perteyned to them was holy / & therfore they must bere vpon shulders.

And the princes offered vnto the dedycarynge of the alter in the daye y<sup>e</sup> it was anoynted / and brought their gyses before the alter And the Lorde sayde vnto Moses: let the priestes brynge their offerynges / every daye euery pryce vnto the dedycarynge of the alter.

He that offered his offerynge y<sup>e</sup> first daye / was Nabesson the sonne of Aminadab of the trybe of Iuda. And his offerynge was: a syluer charger / of an hundred and. xxi. sicles weyght: and a syluer boule of. lxx. sicles of the holy sicle / both of them full of fyne whete flour myngled with oyle for a meat offerynge: & a spone of. x. sicles of golde full of cens: & an oxe / a ram and a lambe of a yere olde for burnt offerynges / and an he goote for a syn offerynge

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ge: and for pease offerynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of a yere olde, and this was the gifte of Nabesson the sonne of Aminadab.

The seconde daye / dyd Nathaniel offer / y<sup>e</sup> sonne of Zuar / capayne ouer Machar. And his offerynge which he broughte was: a syluer charger of an hundred and. xxi. sicles weyght: and a syluern boule of. lxx. sicles of y<sup>e</sup> holy sicle: and a golden spone of. x. sicles full of cens: and an oxe / a ram and a lambe of a yere olde for burnt offerynges: and for pease offerynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was y<sup>e</sup> offerynge of Nathaniel the sonne of Zuar.

The thyrde daye / Eliab the sonne of Helon the chiefe amonge the children of Zabulon / brought his offerynge. And his offerynge was: a syluer charger of an hundred and. xxi. sicles weyght: and a syluern boule of. lxx. sicles of the holy sicle / & both full of fyne flour myngled with oyle for a meat offerynge: and a golden spone of. x. sicles full of cens: and an oxe and a ram and a lambe of a yere olde for burnt offerynges / and an he goote for a syn offerynge: and for pease offerynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offerynge of Eliab the sonne of Helon.

The fourthe daye / Elizur the sonne of Seur / chefe lord amonge the children of Rue

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Ben/broughte his offeringe. And his gifte was: a syluer charger of an hundred and. xxx. sicles weyghte/and a syluern boule of. lxx. sicles of the holy sicle/ & both full of fyne flour myngled with oyle for a meatofferynge: and a golden spone of. x. sicles full of cens: and an oxe/a ram & a lambe of a yere olde for burnt offeringes/and an he goote for a synofferynge: and for peaseofferynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offeringe of Elizur the sonne of Sedeur.

The fyfth daye/Selumiel y sonne of Zur Sadai/chefe lord amonge the children of Simeon/offered. whose gifte was: a syluer charger of an hundred &. xxx. sicles weyghte: and a syluer boule of. lxx. sicles of the holy sicle: & both full of fyne flour myngled with oyle for a meatofferynge: & a golden spone of. x. sicles full of cens. And an oxe/a ram & a lambe of a yere olde for burnt offeringes/ & an he goote for a synofferynge: & for peaseofferynges. ij. oxen. v. rammes. v. he gootes & v. lambes of a yere olde. And this was the offeringe of Selumiel the sonne of Zur Sadai.

The sixte daye/Elisaph y sonne of Desguel the chefe lord amonge the children of Gad/offered. whose gifte was: a syluer charger of an hundred and. xxx. sicles weyghte: and a syluern boule of. lxx. sicles of the holy

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sicle: & both full of fyne flour myngled with oyle for a meatofferynge: and a golden spone of. x. sicles full of cens. And an oxe/a ram & a lambe of a yere olde for burnt offeringes/ & an he goote for a synofferynge: And for peaseofferynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offeringe of Elisaph the sonne of Desguel.

The seventh daye/Elisama the sonne of Amud/y chefe lord of y children of Ephraim/offered. And his gifte was: a syluern charger of an hundred and. xxx. sicles weyghte: & a syluern boule of. lxx. sicles of the holy sicle: & both full of fyne flour myngled with oyle for a meatofferynge: and a golden spone of. x. sicles full of cens. And an oxe/a ram and a lambe of a yere olde for burnt offeringes / & an he goote for a synofferynge: and for peaseofferynges. ij. oxen. v. rammes. v. he gootes & v. lambes of a yere olde. And this was y offeringe of Elisama the sonne of Amud.

The viij. daye/offered Gamaliel the sonne of Pedazur/the chefe lord of the children of Manasse. And his gifte was: a syluern charger of an hundred and. xxx. sicles weyghte: and a syluern boule of. lxx. sicles of the holy sicle: & both full of fyne flour myngled with oyle for a meatofferynge: & a golden spone of. x. sicles full of cens. And an oxe/a ram



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and a lambe of a yere olde for burntofferynge: and for peaseofferynge. ij. oxen. v. rammes/ syue he gootes and syue lābes of a yere olde. And this was the offerynge of Gamaliel the sonne of Pedasur.

The. ix. daye/ Abidan y sonne of Gedeon offered. And his giste was: a syluern charger of an hundred and. xxx. sicles weyght: a syluern boule of. lxx. sicles of the holy sicle/ and both full of fyne flour myngled with oyle for a meatofferynge: and a golden spone of. x. sicles/ full of cens. and an oxe/ a ram and a lambe of one yere olde for burntofferynge: and an he goote for a synofferynge: and for peaseofferynge. ij. oxen. v. rammes. v. he gootes and v. lambes of one yere olde. And this was the offerynge of Abidan the sonne of Gedeon.

The. x. daye/ Ahieser the sonne of Ammi Sadai/ cheselorde amonge y children of Dan offered. And his giste was: a syluern charger of an hundred and. xxx. sicles weyght: a syluern boule of. lxx. sicles of the holy sicle: and both full of fyne flour myngled with oyle for a meatofferynge: and a golden spone of. x. sicles full of cens: and an oxe/ a ram and a lambe of a yere olde for burntofferynge: and an he goote for a synofferynge: and for peaseofferynge. ij. oxen. v. rammes/ syue he gootes and syue lābes of a yere olde. And

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this was the offerynge of Ahieser the sonne of Ammi Sadai.

The. xi. daye/ Pagiel the sonne of Othran the cheselorde amonge the children of Asser offered: And his giste was: a syluern charger of an hundred and. xxx. sicles weyght: a syluern boule of. lxx. sicles of the holy sicle and both full of fyne flour myngled with oyle for a meatofferynge: and a golden spone of. x. sicles/ full of cens. And an oxe/ a ram and a lambe of one yere olde for burntofferynge: and an he goote for a synofferynge: and for peaseofferynge: two oxen/ syue rammes. v. he gootes and. v. lambes of one yere olde. And this was the offerynge of Pagiel y sonne of Othran.

The. xii. daye/ Ahira the sonne of Enan/ cheselorde amonge the children of Naphtali offered. And his giste was: a syluern charger of an hundred and. xxx. sicles weyght: a syluern boule of. lxx. sicles of the holy sicle/ both full of fyne flour myngled with oyle for a meatofferynge: and a golden spone of. x. sicles/ full of cens. And an oxe/ a ram and a lambe of one yere olde for burntofferynge: and an he goote for a synofferynge: and for peaseofferynge: two oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offerynge of Ahira/ the sonne of Enan.

Of this maner was the dedicacyon of the

alter/when it was anoynted: vnto the whiche was broughte of the prynces of Israel. xii. chargers of syluer. xii. syluern boules and. xii. spones of golde: euery charger contaynyng an hundred and. xxx. syeles of syluer / and euery boule. lxx. so that all the syluer of all the vessels / was two thousande and. iiii. hundred syeles of the holy syele. And the. xii. gol den spones which were full of cens / contay ned ten syeles a peece of the holy syele: so that all the golde of the spones / was an hundred and. xx. syeles.

All the oxen that were broughte for the burnt offrynges were. xii. and the rāmes. xii. & the lābes. xii. of a yere olde a peece / with the meate offrynges: with he gootes for synnes y: offrynges. And all the ore of the peace offrynges were. xiiij. the rāmmes. lx. the gootes. lx. and lābes of a yere olde a peece. lx. & this was the dedicacion of the alter / after y it was anoynted.

And when Moses was gone in to the tabernacle of witnessse to speke with hi / he heard the voyce of one speakinge vnto him from of the mercy seate that was apon the arke of witnessse: euen from betwene the two cherubs he spake vnto him.

**A**nd the Lorde spake vnto Moses sayn ge: speake vnto Aaron and saye vnto hym: when thou putttest on the lampes se that they lighte all seven apon the fores front of the candellsticke. And Aaron dyd euen so / and put the lampes apon the forefrōde of the candellsticke / as the Lorde commaunded Moses / and the worke of the candellsticke was of stiffe golde: both the shaft and the floures thereof. And accordinge vnto the vision whiche the Lorde had shewed Moses / euen so he made the candellsticke.

And the Lorde spake vnto Moses sayn ge: take the leuites from amongst the chyldern of Israel / and cleanse them. And this doo vnto them when thou clearest them / sprinkle water of purifyenge apon them and make a rasure to runne alonge apon all the fleshe of them / and let them washe their clothes / and then they shall be cleane. And let them take a bollocke and hie meat offryng / & syne flour myngled with oyle: & another bollocke shall thou take to be a synne offryng.

Then brynge the leuites before the tabernacle of witnessse and gather the hele multitude of the chyldern of Israel together. And brynge the leuites before the Lorde / and let the chyldern of Israel put their handes apon the leuites. And let Aaron heue the leuites before the LORD / for an heuoffre

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rynge geuen of the children of Israel/ ad the  
let them be appoynted to wayte upon the ser-  
uice of the Lorde.

And let the leuites put their handes vpon  
the heedes of the bullockes / and then offer  
them: the one for a synne offeringe and the  
other for a burnt offeringe vnto the Lorde/  
to make an attonement for the leuites. And  
make the leuites stande before Aaron & his  
sonnes/ and heue them to be a heue offeringe  
vnto the Lorde. And thou shalt separate  
the leuites/ from amonge the children of Is-  
rael/ that they be myne: and after that let them  
goe and do the seruice of the tabernacle of wit-  
nesse. Cense them and waue them / for they  
are geuen vnto me from amonge the childre  
of Israel: for I haue taken them vnto me for  
all y<sup>e</sup> firstborne that open any matrice amonge  
the children of Israel.

For all the firstborne among the children  
of Israel are myne both man and beest: becau-  
se the same tyme that I smote the firstborne  
in the lande of Egypte/ I sanctified them for  
my selfe: and I haue taken the Leuites for  
all the firstborne amonge the children of Is-  
rael/ and haue geuen them vnto Aaron and  
his sonnes from amonge the children of Is-  
rael/ to doo the seruice of the children of Is-  
rael in the tabernacle of witnessse and to make  
an attonement for the children of Israel/  
that there be no plague amonge the children

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So. xix.

of Israel/ yf they come nye vnto the sanc-  
tuary.

And Moses and Aaron and all the con-  
gregation of the children of Israel dyd vnto  
the leuites accordyng vnto all that y<sup>e</sup> Lor-  
de commaunded Moses. And the leuites  
purified them selues/ and washed their clothes.  
And Aaron waued them before y<sup>e</sup> Lor-  
de/ and made an attonement for them to clen-  
se them. And after that they went in to doo  
their seruice in the tabernacle of witnessse/  
before Aaron and his sonnes. And accordyng  
as the Lorde had commaunded Moses  
as concernyng the leuites/ euen so they dyd  
vnto them.

And the Lorde spake vnto Moses sayen-  
ge: this shall be the maner of the leuites: from  
xv. yere vppward they shall goo in to way-  
te vpon the seruice in the tabernacle of wit-  
nesse/ and at fyfye they shall cease waytyn-  
ge apon the seruice thereof/ and shall labou-  
re no moare: but shall minisire vnto their bre-  
theren in the tabernacle of witnessse/ and they  
shall wayte/ but shall doo no moare seruice.  
And so that thou doo after this maner vnto  
the leuites in their waytynge tymes.

The. ix. Chap-  
ter.

**A**nd the Lorde spake vnto Moses in the wilderness of Sinai in the first moneth of the seconde yere/ after they were come out of the lande of Egypte sayeng: let y childern of Israel offer Pasceouer in his season: enen the. xiiij. daye of this moneth at euen they shall kepe it in his season/ accordynge to all the ordinaunces & maners thereof. And Moses bade the childern of Israel that they shulde offer Pasceouer/ & they offered Pasceouer the. xiiij. daye of the first moneth at euen in the wilderness of Sinai: and dyd accordynge to all that the Lorde commaunded Moses.

And it chaunced that certayne men why they were defyled with a deed corse that they myghte not offer Pasceouer the same daye/ came before Moses and Aaron the same daye/ and sayde: we are defyled apon a deed corse/ wherfore are we kepte backe that we maye not offer an offerynge vnto the Lorde in the due season/ amonge the childern of Israel? And Moses sayde vnto them: tary/ that I maye heare what the Lorde will commaunde you. And the Lord spake vnto Moses sayeng: speake vnto the childern of Israel and saye. If any man amonge you or youre childern after you be vncleane by the reason of a corse or is in the waye ferre of/ then let hym offer Pasceouer vnto y Lorde: the. xiiij.

daye of the seconde moneth at euen / and eate it with swete bred and soure herbes / And let them leane none of it vnto the mornynge nor breake any boone of it. And accordynge to all the ordinaunce of the Pasceouer let them offer it.

But yf a man be cleane and not let in a iurney/ and yet was negligent to offer Pasceouer/ the same soule shall perishe from his people/ because he brought not an offerynge vnto the Lorde in his due season: and he shall bere his synne. And when a straunger dwelleth amonge you and will offer Pasceouer vnto the Lorde/ accordynge to the ordinaunce of Pasceouer and maner thereof shall he offre it. And ye shall haue one lawe both for the straunger and for him that was borne at home in the lande.

And the same daye that the habitaci was reered vpp / a cloude couered it an hye apon the tabernacle of witnesse: and at euen there was apon the habitacyon / as it were the symilitude of fyre vntyll the mornynge. And so it was allwaye / that the cloude couered it by daye / and the symilitude of fyre by nyghte. And when the cloude was taken vpp from of the tabernacle / then the childern of Israel iurneyed: and wherethe cloude abode therethe childern of Israel pitched their tentes. At the mouth of the Lorde the childern of Israel iurneyed / and at the mouth of

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the Lorde they pitched. And as longe as the cloude abode apon the habitation / they laye styll / and when the cloude taryed still apon the habitation longe tyme / the childern of Israel wayted apon the Lorde and iurneyed not.

Yf it chaunched that the cloude abode any space of tyme apon the habitation / then they kept their tentes at the mouth of the Lorde : and they iurneyed also at the commaundement of the Lorde. And yf it happened that the cloude was apon the habitation from even vnto mornynge and was taken vpp in y mornynge / then they iurneyed. Whether it was by daye or by nyght that y cloude was taken vpp / they iurneyed. But when y cloude taryed two dayes or a moneth or a longe season apon the habitation / as longe as it taried thereon / the childern of Israel kept their tentes and iurneyed not. And as soone as the cloude was taken vpp they iurneyed. At the mouth of the Lorde they rested / and at the commaundment of the Lorde they iurneyed. And thus they kept the wayte of the Lorde / at the commaundment of the Lorde by the hande of Moses.

The .x. Chapter.

**A**nd the Lorde spake vnto Moses sayinge: Make the two trumpettes of hard syluer / that thou mayst vse the to call the congregacion together / and when

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So. xxi.

the hoste shall iurney. when they blowe with them / all the multitude shall resort to the / vnto the dore of the tabernacle of witness. Yf but one trumpet blowe only / then the princes which are hee dede ouer the thousandes of Israel shall come vnto the. And when ye trompet the first tyme / the hostes that lye on the east partes shall goo forward. And when ye trompet the seconde tyme / then the hostes that lye on y south syde shall take their iurney: for they shall trompe when they take their iurneyes. And in gatherynge the congregacion together / ye shall blowe and not trompe. And the sonnes of Aaron the preastes shall blowe the trompettes and shall haue them and it shalbe alawe vnto you for euer & amonge youre childern after you.

And when ye shall goo to warre in yourrelonde agens your enymies that vex you / ye shall trompe with the trompettes and ye shalbe remembred before the Lorde youre God and saved from your enymies. Also when ye be mery in youre fest dayes and in the first dayes of youre monethes / ye shall blowe the trompettes ouer youre burnt sacrifices and peace offeringes / that it may be a remembraunce of you before youre God. I am the lorde youre God.

And it came to passe the .xx. daye of the seconde moneth in y seconde yere / that the cloude was taken vpp from of the habitation of

Here oure  
bell's mes  
re sett.

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witnesse. And the childern of Israel toke thei  
ir iurney out of the desert of Sinai/ and the  
cloude rested in y wildernesse of Parā. And y  
first toke their iurney at the mouth of the Lor  
de/ by the honde of Moses: euen the standers  
te of y hoste of Iuda remoued first with thei  
ir armies/ whose caprayne was Nahasson y  
sonne of Aminadab. And ouer the hoste of y  
trybe of the childern of Isachar/ was Natha  
ned the sonne of Zuar. And ouer the hoste of y  
trybe of the childern of Zabulon/ was Eliab  
the sonne of Helon. And the habitacon was  
taken doune: and the sonnes of Gerson and  
Merari went forth bearynge the habitacon

Then the standert of the hoste of Ruben  
went forth with their armies/ whose capray  
ne was Elizur the sonne of Sedeur. And  
ouer the hoste of the trybe of y childern of Si  
mcon/ was Selumiel the sonne of Seguel.  
Then the Cahathites went forward and ba  
re the holy thynges/ and the other dyd set vp  
the habitacon agensst they came.

Then the standert of the hoste of the chil  
dern of Ephraim went forth with their armi  
es/ whose caprayne was Elisama the sonne  
of Amud. And ouer the hoste of the trybe of  
the sonnes of Manasse/ was Samaleel the  
sonne of Pedazur. And ouer the hoste of the  
trybe of the sonnes of Ben Iamin/ was Abi

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So. xxij.

Dan the sonne of Gedeoni.

And hym most of all the hoste came the stan  
dert of the hoste of the childern of Dan with  
their armies: whose caprayne was/ Abiezar  
the sonne of Ammi Sadai. And ouer the ho  
ste of the trybe of the childern of Asser/ was  
Pagiel the sonne of Othran. And ouer the  
hoste of the trybe of the childern of Naphtali/  
was Abira the sonne of Enan / of this man  
ner were the iurneyes of the childern of Isra  
el/ with their armies when they remoued.

And Moses sayde vnto Bobab the sons  
ne of Raguel the Madianyte/ Moses father  
lawe: we goo vnto the place of which the Lor  
de sayde I will geue it you. Goo with us ad  
we will doo the good/ for the Lorde hath pro  
mysed goode vnto Israel. And he sayde vnto  
him: I will not: but will goo to myne awne  
londe and to my kynred. And Moses sayde  
oh nay/ leaue us not/ for thou knowest where  
is best for us to pitch in the wildernesse: and  
thou shalt be oure eyes. And yf thou goo with  
us/ loke what goodnesse the Lorde sheweth  
apon us/ the same we will shewe apen the

And they departed from the mount  
of the Lorde. iij. dayes iurney/ and the arce  
te of the testament of the Lorde went before

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them in the.iiij. dayes iurney to serche out a resting place for them. And the cloude of the Lorde was ouer them by daye / when they went out of the tentes.

And when the arcke went forth / Moses sayde Rise vp Lorde and lat thine enemies be scattered / and let them that hate the flee before the. And when the arcke rested / he sayde returne Lorde / vnto the many thousandes of Ysrael.

The. xi. Chapter.

**A**nd the people waxed vnpacient / vnd it displeased the eares of the Lorde. And when the Lorde herde it he was wroth / and the fyre of the Lorde burnt amonger them and consumed the vnter most of the hoste. And the people cried vnto Moses / a he made intercession vnto the Lorde and the fyre quenched. And they called y name of the place Tabera because the fyre of the Lorde burnt amonger them.

And the rascall people that was amonge them fell a lusting / And the children of Ysrael also went to and wepte and sayde: who shall geue us flesh to eate? we remembre the fysh which we shulde eate in Egypte for nous ghyre / and of the Cucumbers and melons / lekes / onyons and garleke. But now oure soules are dryed a waye / for oure eyes loke on nos thyng els / saue apon Manna.

The Manna was as it had bene coriander seed / and to see to lyfe Bedellion. And y

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So. xxiij.

people went aboute and gathered it / a grounde it in milles or bett it in morters and boke it in pannes and made cakes of it. And the tast of it was like vnto the tast of an oyle cake. And when the dewe fell aboute y hoste in the nyghte / the Manna fell therewith.

And when Moses herde the people wepe in their householdes every man in the dore of his tent / then the wrauth of the Lorde waxed whote exceedingly: and it grieved Moses also. And Moses sayde vnto the Lorde: wherfore dealest thou so cruelly with thi seruante? wherfore deo I not fynde fauoure in thi syghte / seyngeth that thou puttest the weyght of this people apon me? hane I conceived all this people / or hane I begot them / that thou shuldest saye vnto me / carye them in thi bosom as a nurse beareth the suckynge childe) vnto the londe which thou swarest vnto their fathers? where shulde I haue flesh to geue vnto all this people? for they wepe vnto me sayenge: geue us flesh: that we maye eate. I am not able to bere all this people alone / for it is to heuy for me. Wherfore yf thou deale thus with me / kyll me / I praye the / yf I haue founde fauoure in thi syghte and let me not see my wretchednesse.

And the Lorde sayde vnto Moses: gather vnto me. iij. of the elders of Ysrael / which thou knowest that they are the elders of y peo



xi. Chapter.

ple and officers ouer them/and brynge them vnto the tabernacle of witnessse / and let them stonde there with the. And I wyll come downe and talke with the there/and take of y<sup>e</sup> spire which is apou the and put apou them / ad they shall bere with the in the burthen of the people/and so shalt thou not beare alone.

And saye vnto y<sup>e</sup> people: halowe youre selues agens to morow/that ye maye cate flesh for ye haue whyned in the cares of the Lorde saynge: who shall geue vs flesh to cate/for we were happie when we were in Egypte: therfore the Lorde will geue you flesh/and ye shall cate: Ye shall not cate one daye only ether. ij. or. v. dayes/ ether. x. or. xx. dayes: but euery moneth longe/ ad vntill it come out at the nosyres of you/that ye be ready to perbrake: because that ye haue cast y<sup>e</sup> Lorde a syde which is amonge you / and haue wepte before him saynge: why came we out of Egypte.

And Moses sayde: syre hundred thousand foremen are there of the people / amonge which I am. And thou hast sayde: I wil geue them flesh and they shall cate a moneth longe Shall the the. e. ad the oren be slayne for them to fynde them/ether shall all the fysh of the see be gathered together to serue them? And the Lorde sayde vnto Moses: is the lordes hande waxed shorte? Then shalt se whe

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Jo. xxiij.

ther my worde shall come to passe vnto the or not.

And moyses went out and tolde the people the sayenge of the Lorde / and gathered the lxx. elders of the people/and sent them rounde aboute the tabernacle. And the Lorde came downe in a cloude and spake vnto him/ ad toke of the spire that was apou him / ad put it apou the lxx. elders. And as the spire rested apou them/they prophecied and did nougheles. But there remayned. ij. of y<sup>e</sup> men in the hoste: the one called Eldad/ ad the other Medad. And the spire rested apou them for they were of them that were written/ but they were not out vnto the tabernacle: and they prophecied in the hoste.

And there ran a youngeman & tolde Moses and sayde: Eldad ad Medad do prophecye in the hoste. And Josua the sonne of Nun the seruaunte of Moses which he had chosen out/answered and sayde: master Moses/forshyd them. And Moses sayde vnto him: enuyst thou for my sake? wolde God that all the Lordes people coude prophecye/and that the Lorde wolde put his spire apou them. And then both Moses and the elders of Israel/ gathered them in to the hoste.

And there went forth a mynde fyf y<sup>e</sup> lordes and brought quayles from the see and let

The pope wold that none of the lordes people coude prophecye & that none had his spire.

xij. Chapter.

them fall aboute the hoste/enen a dayes in a  
ney rounde aboute on enery syde of the hoste/  
and.ij. cubites hye upon the erth. And the pe  
ople stode vpp all that nyghte and on the mor  
rowe/ad gathered quayles. And herbar gas  
thered the lest/gathered. x. homers full. And  
they fylled them rounde aboute the hoste

And whyle the flesh was yet betwene the  
irtce/yerit was chewed vpp/the wrath of  
the Lorde waxed where upon the people/and  
the Lorde slew of the people an excedyng  
myghtie slaughter. And they called the name  
of the place/the graues of lust: because they  
buried the people that lusted there.

And the people toke their iurney from the  
graues of lust vnto hazeroth/and bode at haz  
eroth.

The. xij. Chapter.

**A**nd Mir Jam and Aaron spake agēst  
Moses/ because of his wife of inde  
which he had taken: for he had taken to wyfe  
one of India. And they sayed: doth y Lorde  
speake ody thorow Moses? doth he not speake  
also by us? And the Lorde herde it. But Mo  
ses was a very meke man aboue all the men  
of the erthe. And y Lorde spake attence vnto  
Moses vnto Aaron & Mir Jam: come out  
ye. iij. vnto the tabernacle of witness: and they  
came out all thre.

And the Lorde came doune in the piler of  
the cloude and stode in the dore of the tabers

xij. Chapter.

Folio. rrv.

nacle and called Aaron ad Mir Jam. And  
they went out both of them. And he sayed:  
heare my wordes. Yf there be a prophete of  
the Lordes amonge you / I will shewe my  
selfe vnto him in a vision and will speake vnto  
him in a dreame: But my seruaunte Mo  
ses is not so/which is faythfull in all myne  
houffe. Vnto him I speake mouth to mouth  
and he seeth the syghe and the facyon of the  
Lorde/ad nott horow rydels. Wherefore the  
were ye not afrayed to speake agēst my ser  
uaunte Moses?

And the Lorde was angrie with them  
and went his waye/and the cloude departed  
from of the tabernacle. And beholde / Myrs  
Jam was become leprous/as it were snowe  
And when Aaron looked upon Mir Jam  
and sawet hat she was leprous/he sayed vnto  
Moses: Oh I beseeche the my lorde/put  
not the synne upon vs which we haue folish  
ly conmytted and synned. Oh/let her not be  
as one that came deed oute of his mothers  
wombe: for halfe hyr fleshe is eaten awaye.

And Moses cryed vnto the Lorde sayen  
ge: Oh god/heale her. And the Lorde sayed  
vnto Moses: Yf hir father had spūte in hyr  
face/sholde she not be ashamed. viij. dayes?  
let her be shut out of the hoste. viij. dayes/af  
ter that let her be receyued in agayne. And  
Mir Jam was shett out of the hoste. viij. dayes:  
ad the people remoued not/til she was  
healed.

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broughte in agayne. And afterwarde they remoued from Hazereth/and pitched in y<sup>e</sup> wil-  
dernesse of Pharan.

The. xiiij. Chapter.

**A**nd the Lorde spake vnto Moyses  
sayenge: Sende men out to seeke  
the lande of Canaan/whiche I ge-  
ue vnto the childern of Israel: of enery trybe  
of their fathers a man and let them all be so-  
che as are melaars amonge them. And Mo-  
ses at the commaundement of the Lorde sent  
forthout of the wildernesse of Pharan: soche  
men as were all heedes amonge the childern  
of Israel/whose names are these.

In the trybe of Ruben/Sammua y<sup>e</sup> sonne  
of Zacur: In the trybe of Symeon/Sa-  
phar the sonne of Hori. In the trybe of Iuda  
Caleph the sonne of Iephune. In the trybe of  
Iachar/Igeal the sonne of Joseph. In the  
trybe of Ephraim/Hosea the sonne of Nun.  
In the trybe of Ben Iamin/Palti the sonne  
of Raphu. In the trybe of Zabulon/Gadiel  
the sonne of Sodi. In the trybe of Joseph:  
In the trybe of Manasse/Gaddi the sonne of  
Susi. In the trybe of Dan/Amiel the sonne  
of Gemali. In the trybe of Asser/Sethur the  
sonne of Michael. In the trybe of Nephthali/  
Nabebi the sonne of Naphsi. In the trybe of  
Gad/Guel the sonne of Machi. These are  
the names of the men whiche Moyses sent to

xij. Chapter.

Jo. xvi.

spie out the lande. And Moyses called the na-  
me of Hosea the sonne of Nun/Josua.

And Moyses sent them forth to spie out the  
lande of Canaan/and sayed vnto them: get  
you southwarde and goe vpp in to the hye  
contie/and see the lande what maner thynges  
it is ad the people that dwelleth therein: whe-  
ther they be stronge or weake/ether fewe or ma-  
ny/and what the lande is that they dwell in  
whether it be good or bad/and what maner  
of cities they dwell in: whether they dwell in  
tentes or walled townes/ad what maner of  
lande it is: whether it be fat or leane/a whe-  
ther there be trees therein or not. And be of a  
good corage/and brynge of the frutes of the  
lande. And it was aboute the tyme that gra-  
pes are first ripe.

And they went vp and serched out the lan-  
de from the wildernesse of Sin vnto Rehob  
as men goore Gemath/and they ascended  
vnto the south and came vnto Hebron/where  
Abimam was and Sefar and Thalmari  
the sonnes of Enacke. Hebron was bylt. viij.  
yere before Ioan in Egypte. And they came  
vnto the ryuer of Escol and they cutt doune  
there a braunch with one clouster of grapes  
a bare it ap<sup>o</sup> a staffe betwene twayne/a also  
of the pomgranates a of the fygges of the  
place. The ryuer was called Escol/because  
of the clouster of grapes whiche the childern  
of Israel cutt doune there.

xiiij. Chapter.

And they turned backe agayne from ser-  
ching the londe/at xl. dayes ende. And they  
went and cameto Moses and Aaron & vns  
to all the multitude of the children of Israel/  
vnto the wilderness of Pharan: euen vnto  
Cades / and broughte them worde and also  
vnto all the congregacion/and shewed them  
the frute of the lande. And they tolde him sa-  
yenge: we came vnto the londe wether thou  
sendest vs/ & surely it is a lode that floweth  
with milke & honye & here is of the frute of it  
Neuerthelesse the people be stronge y dwell  
in the londe/and the cities are walled and er-  
ceadinge greate/and moreover/we sawe the  
childe of Enack there. The amaleckes dwell  
in the south cuntry/and the Zehites/ Jebu-  
sites and the Amorites dwell in the mountay-  
nes/and the Cananites dwell by the see ad-  
alonge by the coste of Iordayne.

And Caleb styll'd the murmure of the  
people agens Moses sayenge: let vs goo vp  
and conquere it / for we be able to overcome  
it. But the men that went vpp with him/say-  
de: We be not able to goo vpp agens the peo-  
ple / for they are stronger then we: And they  
broughte vpp an euill reporte of the londe  
which they had serched/vnto the children of  
Israel sayenge. The londe which we haue  
gone thorowe to serche it out/is a londe that  
eateth vpp the inhabiteurs thereof/and the  
people that we sawe in it are men of stature.

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Jo. xxvj.

And there we sawe also geantes/the childe  
of Enack which are of the greates. And we  
semed in oure sight as it were greshoppers  
and so we dyd in their sighte.

The. xiiij. Chapter.

**A**nd all the multitude cryed out/ &  
the people wepte thorow out that  
nyght/ & all the children of Isra-  
el murmured agens Moses & Aaron. And  
the hole congregacion sayed vnto them: wol-  
de god that we had dyed in the lond of Egip-  
te/ether we wolde that we had dyed in this  
wildernesse. Wherefore hath the Lorde brou-  
ghte vs vnto this lond to fall'apon the swe-  
de/that both oure wyues/ & also oure childe  
shulde be a praye/is it not better that we re-  
turne vnto Egypte agayne? And they sayde  
one to another: let vs make a capayne and re-  
turne vnto Egypte agayne.

And Moses & Aaron fell on their faces  
before all the congregacion of the multitude  
of the children of Israel. And Josua the son  
ne of Nun/and Caleb the sonne of Iephun-  
ne which were of them that serched the londe  
rent their clothes and spake vnto all the com-  
panye of the children of Israel saynge: The  
londe which we walked thorowe to serche it/  
is a ver. good lande. Yf the Lorde haue lust  
to vs/he will bringe vs in to this londe & ge-  
ue it vs/which is a lond y floweth with myl-  
ke & hony. But in any wise rebell not agens

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the Lorde/Moreouer feare ye nott a people of the londe/for they are but bried for vs. The ir shyld is departed from them/ & the Lorde is with vs: feare them nott herfore.

And all the whole multitude badde stone them with stones. But the glorie of the Lorde appered in the tabernacle of witness/vnto all the children of Israel. And the Lorde sayed vnto Moses: Howe longe st all thy o people rayle apen me/and howe longe will it be/ yet they beleue me/ for all my signes whiche I haue shewed amonge them? I will smyte them with the pestilence & destrey the/ and will make of the a greater nacion and a mightier then they.

The Dore wolde not so hane prayed if thei had bene aboute to stone him.

And Moses sayed vnto the Lorde: then the Egipcians shall heare it/ for thou bringest this people with thy mighte from amonge them. And it will be tolde to the inhabitors of this lande also/ for they haue herde likewise/ that thou the Lorde art amonge this people/ & y thou art seni face to face/ & y thy cloude stondeth ouer them & that thou goest before them by daye tyme in a pillar of a cloude/ & in a pillar of fyre by nyght. Yf thou sta: It kill all this people as they were but one man then the nations which haue herde the same of the/ will speake sayenge: because y Lorde was not able to bringe in this people in to the londe which he swore vnto them/ therefore he slew them in the wilderness.

xiiiij. Chapter. Folio. xxviii.

So now laethe power of my Lorde be greate/ acordinge as thou hast spoken sayenge: the Lorde is longe yet he be angrie/ & ad full of mercy/ and suffereth synne and trespace/ and leaueh noman innocent/ and visiteth the vnyghtuousnesse of the fathers vppon y children/ eue vpo y thirde & fourth generation. be mercysfull I beseeche ytherfore/ vnto y synne of this people acordinge vnto thi greate mercy/ & acordinge as thou hast forgene this people from Egypte euen vnto this place.

And the Lorde sayed: I haue forgene it/ acordinge to thy request. But as trulye as I lyue/ all the erth shalbe fylled with my glorie. For of all those men whiche haue sene my glorie & my miracles whiche I dyd in Egypte & in y wilderness/ & yet haue tempted me now this. x. tymes & haue not hearkened vnto my voyce/ there shall nor one se the lond whiche I swore vnto: heir fathers/ neither shall any of the that rayled apd me/ se it. But my seruaute Caleb. because there is another maner sprite with hi/ & because he hath folowed me vnto the vtmost: him I will bringe in to the lond whiche he hath walkied in/ & his seed shall conquere it/ & also the Amalechites & Cananites whiche dwell in the lowe countrees. Tomorrowe turne you and gete you in to the wilderness: euen the waye toward the red see.

xiii. Chapter.

And the Lorde spake vnto Moses ad Aaron sayenge: how longe shalt this euell multitude murmure agens me? I haue herde y murmurynge of y childern of Ysrael toby che they murmure agens me. Tell them y the Lorde sayeth. As truly as I lyue/ I wil do vnto you euen as ye haue spoken in myne eares. Your carcaffes shall lye in this wilde- nesse/nether shall any of these numbres which were numbred from .xx. yere a boue of you which haue murmured agens me co me into the londe ouer which I lifted myne hand to make you dwell therein/saue Caleb the sonne of Iephune/ and Josua the sonne of Nun.

And youre childern whiche ye sayed shuld be a praye/the I will bringe in/a they shall knowe the londe which ye haue refused/and youre carcaffes shall lye in this wilderness And youre childern shall wadre in this wil- dernesse .xl. yeres a suffre for youre whores dome vntill your carcaffes be wasted in the wilderness/after the numbres of the dayes in which ye serched out y londe .xl. dayes/a eue- ry daye a yere: so that they shall bere your vn- rightousnes .xl. yere/a ye shall fele my ven- geaunce I the Lorde haue sayed y I will do it vnto all this euell congregacion y are ga- thered together agens me: euen in thys wil- dernesse ye shalbe consumed / and here ye shall dye.

xiii. Chapter.

So. xix.

And the men which Moses sent to serche the londe/and which (when they came agays ne) made all the peopler to murmure agens it in that they broughte vpp a slaunder apen y londe: dyed for their brynge vpp that euell slaunder apen it/and were plaged before the Lorde. But Josua the sonne of Nun and Ca- leb the sonne of Iephune which were of y me that went to serche the londe/lyued still. And Moses tolde these sayenges vnto all the chil- dern of Ysrael / and the peopler ofe great sor- rowe.

And they rose vpp yerlee in the moynge a gatt them vpp in to the topp of the mountay- ne sayenge: lo we be here/ad will goo vpp vn- to the place of which the Lorde sayed / for we haue synned. And Moses sayed: wherfore will ye goo on this maner beyonde the wor- de of the Lorde: it will not come well to passe goo not vpp for the Lorde is not amonge you that ye be not slayne before youre enemyes. For the Amalechytes and the Cananites are there before you/a ye will fall apen the swer- de: because ye are turned a waye from y Lorde/ and therfore the Lorde wyll not be with you.

But they were blynded to goo vpp in to y hylltoppe: Neuer the lather/the arke of the tes- tament of the Lorde and Moses departed not out of the hoste. Then the Ama- chytes ad the Cananites which dwell in that hill/ came

Blinde reas-  
s which yers  
while wolde  
not let them  
belene in  
Gods wor-  
de/ teacheth  
them now to  
trust in their  
awne wor-  
tes.

xx. Chapter.  
 doune and smote them and bewed the: euen  
 vnto Gouna.

The. xx. Chapter.

**A**nd the Lorde spake vnto Moses saye  
 ge: speake vnto the childen of Israel &  
 saye vnto them: when ye be come into y  
 londe of youre habitation which I geue vnto  
 you/and will offre an offeringe apon the fy  
 re vnto the Lorde/whether it be a burnt offer  
 ryng or a speciall vowe or frewill offeringe  
 or yf it be in youre principall festes to make a  
 swete sauoure vnto the Lorde/of the oxen or  
 of the flocke.

Then/let him that offereth his offeringe  
 vnto the Lorde/brynge also a meat offeringe  
 of a tenth deale of flour myngled with the  
 fourth parte of an hin of oyle/and the fourth  
 parte of an hin of wyne for a drynt offeringe  
 and offer with y burnt offeringe or any ether  
 offeringe when it is a lambe. And vnto a rā  
 thou shalt offer a meat offeringe of .ij. tenth  
 deales of flour/myngled with y thyrde par  
 te of an hin of oyle/and to a drynt offeringe  
 thou shalt offer the thyrde parte of an hin of  
 wyne/to be a swete sauoure vnto the Lorde.

When thou offerist an ox or a burnt offer  
 ryng or in any speciall vowe or peace offerin  
 ge vnto the Lorde/then thou shalt brynge vn  
 to an ox/a meat offeringe of .ij. tenth deales

xx. Chapter. So. xxx.  
 of flour myngled with halfe an hin of oyle.  
 And thou shalt brynge for a drynt offeringe  
 halfe an hin of wyne/that is an offeringe of  
 a swete sauoure vnto the Lorde. This is the  
 maner that shalbe done vnto one ox/one ram  
 a lambe or a kyd. And accordyng to the num  
 bre of soche offeringes/thou shalt encrease y  
 meat offeringes and the drynt offeringes

All that are of youre selues shall do these  
 thinges after this maner / when he offereth  
 an offeringe of swete sauoure vnto the Lorde  
 And yf there be a straunger with you or be  
 amonge you in youre generacions/and will  
 offer an offeringe of a swete sauoure vnto y  
 Lorde: euen as ye do/so he shall doo. One or  
 dynaunce shall serue both for you of the cons  
 gregation/and also for the straunger. And it  
 shalbe an ordynaunce for euer amonge youre  
 children after you/that the straunger and ye  
 shalbe lyke before the Lorde. One lawe and  
 one maner shall serue/both for you and for y  
 straunger that dwelleth with you.

And the Lorde spake vnto Moses saye  
 ge: speake vnto the childen of Israel & saye  
 vnto them: When ye be come into the londe  
 whether I will brynge you/then whē ye will  
 eate of the bred of the londe / ye shall geue an  
 heue offeringe vnto the Lorde. Ye shall geue  
 a cake of the first of youre dorre vnto an heue  
 offeringe: as ye do the heue offeringe of the  
 barne / euen so ye shall heue it.



xx. Chapter.

Of the first of youre dowe ye must geue vnto the Lorde an heue offeringe/thorow out youre generacions.

If ye ouerse youre selues and obserue not all these commaundmentes which the Lorde hath spoken vnto Moses/a all that the Lorde hath commaunded you by y<sup>e</sup> hāde of Moses/from the first daye forward that the Lorde commaunded amonge youre generacion: when oughte is committed ignorantly before the eyes of the congregacion/then all the multitude shall offer a calfe for a burnt offeringe to be a sweete sauoure vnto the Lorde/ & the meat offeringe and the drinke offeringe thereto /acordynge to the maner: and an he goore for a syn offeringe. And the preast shall make an atonement for all the multitude of y<sup>e</sup> children of Israel/ & it shall be forgiven the for it was ignorance. And they shall bring their giftes vnto the offeringe of the Lorde/ and their syn offeringe before the Lorde for their ignorance. And it shall be forgiven vnto all the multitude of the children of Israel/a vnto the straunger that dwelleth amonge you: for the ignorance pertaineth vnto all the people.

If any one soule synne thorow ignorance he shall bringe a she goore of a yere olde for a syn offeringe. And the preast shall make an atonement for the soule that synned ignorantly with the syn offeringe before the

xx. Chapter.

So. xxi.

Lorde and reconcyle him/ and it shall be forgiven him. And both thou that art borne one of the children of Israel and the straunger that dwelleth amonge you shall haue both one lawe/yf ye synne thorow ignorance.

And the soule that doth ought presumptuously/whether he be an Israelite or a stranger/the same hath despysed the Lorde. And that soule shall be destroyed from amonge his people/because he hath despised the worde of the Lorde & hath broke his commaundmentes/y<sup>e</sup> soule therfore shall perishe & his synne shall be upon him.

And whyle the children of Israel were in the wilderness/they founde a man gatheringe stickes vpon the Sabbath daye. And they founde him gatheringe stickes/broughte him vnto Moses and Aaron and vnto all y<sup>e</sup> congregacion: & they put him in ward/ for it was not declared what shulde be done vnto him. And the Lorde sayed vnto Moses: y<sup>e</sup> man shall dye. let all the multitude stone him with stones without the hoste. And all y<sup>e</sup> multitude broughte him without the hoste & stoned him with stones/and he dyed as the Lorde commaunded Moses.

And the Lorde spake vnto Moses sayen ge: speake vnto the children of Israel and byd them/that they make them gardes upon the quarters of their garmentes thorow out their generacions/& let them make the gardes

xi. Chapter.

Gods signe of ribandes of Jacynete And the gards shall  
nes were to be vnto you to loke upon it that ye remembre  
put men in all the commaundmentes of the Lorde and  
remembrauns doo them: that ye seke not a waye after your  
ee of his worde / that they to goo a whooringe after them: but that ye re  
shuld not se membre and doo all my commaundmentes  
fe a waye to and be holy vnto your e God / for I am y Lorde  
please God de your God / which broughte you out of y  
after their a londe of Egypte / to be your God. I am the  
rone image Lorde God.  
nacion.

The. xvi. Chapter.

**A**nd Corah the sonne of Jezebar the  
sonne of Cabath the sonne of Leui: &  
Dathan & Abiram the sonne of Eli  
ab / and On the sonne of Peleth / the sonne of  
Ruben: stode vpp before Moses / with other  
of the childern of Israel. ii. hundred and fifti  
tie / heedes of the congregacion / and counce  
lers / and men of fame / and they gathered the  
selues together agens Moses and Aaron &  
sayed vnto them: ye haue done ynough. for  
all the multitude are holy every one of them /  
and the Lorde is amongethem. Why therfo  
re heue ye your selues vpp aboue the congre  
gacion of the Lorde.

When Moses herde it / he fell upon his  
face and spake vnto Corah and vnto all his  
companye sayenge: tomorrow the Lorde will  
shewe who is his and who is holy / and will  
take them vnto him / and whom so euer he

xi. Chapter.

Jo. xxi.

hath chosen / he will cause to come to him.  
This doo: take fyrepannes / thou Corah and  
all thi companye / and do fyre therein ad put  
as thereto before the Lorde tomorrow: And  
then whom soeuer the Lorde dooth chose / the  
same is holy. Ye make ynough to doo ye chil  
dern of Leui.

And Moses sayed vnto Corah: heare ye  
childern of leui / Semeth it but a small thyng  
ge vnto you / that y God of Israel hath sepa  
rated you fro the multitude of Israel to byns  
ge you to him / to doo the seruyce of the dwels  
lynge place of the Lorde / and to stonde before  
the people to minystr vnto them: he hath ras  
sen the to him and all thi brethren the sonnes  
of leui with the / and ye seke the office of y pres  
ast also. For which cause both thou and all  
thi companye are gathered together agens  
the Lorde: for what is Aaron / that ye shulde  
murmure agens him.

And Moses sent to call Dathan ad Abi  
ram the sonnes of Eliab / and they answered:  
we will not come. Semeth it a small thyng  
vnto the that thou hast broughte us out of a  
londe that floweth with mylke and honye / to  
fylt us in y wildernes. But that thou shul  
dest reygne ouer us also? More ouer thou  
hast broughte us vnto no londe that floweth  
with mylke and honye / nether hast geuen us  
possessions of feldees or of vynea. Echer wilt  
thou putt out the eyes of these men: we will

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not come.

And Moses waxed very angrie and sayed vnto the Lorde: Turne not vnto their offeringes. I haue not taken so moch as an asse from them / nether haue vered any of them. Then Moses sayed vnto Corah: Bethou ad all thy company before the Lorde: both thou / they and Aaron to morowe. And take euery man his censur and put cens in them / & come before the Lorde euery man with his censur: two hundred and fystie censurs / and Aaron with his censur. And they toke euery man his censur and put fyre in them & layed cens thereon / and stode in the dore of the tabernacle of witnesse / and Moses & Aaron also. And Corah gathered all the congregacyon agens them vnto the dore of the tabernacle of witnesse.

And the glorie of the Lorde appered vnto all the congregacion. And the Lorde spake vnto Moses and Aaron sayenge: separate youre selues from this congregacion / that I maye consume them at once. And they fell apon their faces and sayed: O most myghtie God of the spirites of all fleshe / one mā hath synned / and wilt thou be wroth with all the multitude? And the Lorde spake vnto Moses sayenge: speake vnto the congregacion and saye: Gett you awaye from aboute the dwellynge of Corah / Dathan & Abiram.

And Moses rose vpp and went vnto Dathan & Abiram / & the elders of Israel folowed him. And he spake vnto the congregacyon sayenge: departe from the tentes of these wicked men and touche nothyng of theres: lest ye peryshe in all there synnes. And they gathered them from the dwellynge of Corah / Dathan and Abiram / on euery syde. And Dathan and Abiram came out & stode in ydore of there tentes with their wyues / their sonnes and their childern.

And Moses sayed: Hereby ye shall knowe that the Lorde hath sent me to doo all these workes / and that I haue not done them of myne awne mynde: If these men dye the common death of all men or yf they be visited after the visitacion of all men / then the Lorde hath not sent me. But and yf the Lorde make a newe thinge / and the erth open hir mouth / and swalowe them and all that pertayne vnto them / so that they goo doune quicke into hell: then ye shall vnderstod / that these men haue rayled apon the Lorde.

And as soone as he had made an ende of speakynge all these wordes / the grounde cleue asunder that was vnder them / and y erth opened hir mouth and swalowed them and their housees and all the men that were with Corah and all their goodes. And they and all that pertayned vnto them / went doune alyue vnto hell / and the erth closed apon them / and they perished from amonge the

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congregacyon. And all Israel that were about them fledde at the crye of them. For they sayed: The earth myghte happye lye swalowe vs also. And there came oute a fyre from the Lorde and consumed the two hundred and fiftie men that offered cens.

And the Lorde spake vnto Moses sayenge: Speake vnto Eleazar the sonne of Aaron the preaste and let him take vppe the censers oute of the buryynge and scatter the fyre here and there / for the censers of these synners are halowed in theyr deethes: and let them be beten in to thynne plates and fastened apon the altare. For they offered the before the Lorde / and therefore they are hollye and they shalbe a sygne vnto the childern of Israel.

And Eleazar the preast toke the brasen censers which they that were burnt had offered / and bet them and fastened them vppon the altare / to be a remembraunce vnto the childern of Israel / that no straunger which is not of the seed of Aaron / come nere to offer cens before the Lorde / that he be not made like vnto Corah and his companye: as the Lorde sayed vnto him by the hande of Moses.

And on the morowe all the multitude of the childern of Israel murmured agensie Moses and Aaron sayenge: ye haue kylled

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the people of the Lorde. And when the multitude was gathered agensie Moses and Aaron / they looked towarde the tabernacle of witnesse. And beholde / the cloude had couered it and the gloire of the Lorde appeared. And Moses and Aaron went before the tabernacle of witnesse. And the Lorde spake vnto Moses sayenge: Gett you from this congregacyon / that I maye consume them quicfelye. And they fell apon theyr faces.

And Moses sayde vnto Aaron: take a censer and put fyre therein out of the alter / and poure on cens / and goo quicfly vnto the congregacion and make an attonement for the. For there is wrath gone oute from the Lorde / and there is a plague begone. And Aaron toke as Moses commaunded him / and ran vnto the congregacion: and beholde / the plague was begone amonge the people / and he put on cens / and made an attonement for the people. And he stode betwene the deed / and them that were alyue / and the plague ceased. And the numbere of them that dyed in the plague / were. xiiij. thousande and seven hundred: besyde them that dyed aboute the busynesse of Corah. And Aaron went agayne vnto Moses vnto the dore off the tabernacle of witnesse / and the plague ceased.

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f. ij.

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**A**nd the Lorde spake vnto Moses saye venge: speake vnto the childern of Israel and take of them / for euery prynces pall house a rod / of their princes ouer the houses of their fathers: euen. xij. rodde: and wyte euery mans name upon his rod. And wyte Arons name upon the staffe of Levi: for euery heedman ouer the houses of their fathers shal haue a rod. And put the in the tabernacle of witness where I will mete you. And his rod whom I chose / shall blossom: So I will make cease from me the grudgynges of the childern of Israel which they grudge agens you.

And Moses spake vnto the childern of Israel / and all the prynces gaue him for euery pryncce ouer their fathers houses / a rod: euen. xij. rodde: / and the rod of Aaron was among the rodde. And Moses put the rodde before the Lorde in the tabernacle of witness. And on the morowe / Moses went in to the tabernacle: and beholde / the rod of Aaron of the house of Levi was budded & bare blosomes and almondes. And Moses broughte out all the staves from before the Lorde / vnto all the childern of Israel: & they looked upon them / and toke euery man his staffe.

And the Lorde sayed vnto Moses: byn ge Arons rod agayne before the witness to be kept for a token vnto the childern of re

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So. xxxv.

bellon / that their murmurynge maye cease from me / that they dye not. And Moses dyd as the Lorde commaunded him. And the childern of Israel spake vnto Moses saye venge: beholde / we are destroyed and all come to nought: for whose euer cometh nye the dwellynge of the Lorde / dyeth. Shalt we vnto the consume awaye?

The. xviii. Chapter.

**A**nd the Lorde sayed vnto Aaron: Thou and thy sonnes and thy fathers house with the / shall beare the faute of that whiche is done amysse in the holy place. And thou and thy sonnes with the / shall beare the faute of that whiche is done amysse in youre preasthode. And thy brethren also y tribe of Levi / y trybe of thy father take with the / and let them be yoyned vnto the and minstre vnto the. And thou and thy sonnes with the / shall minstre before the tabernacle of witness. And let them wayte apen the and apen all the tabernacle: only let them not come nye the holy vessels & the alter / that both they adye also dye not. And let them be by the and wayte on the tabernacle of witness / and on all the seruyce of the tabernacle / and let no straunger come nye vnto you.

Wayte therfore apen the holy place and

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apon the alter / y there fall no moare wrath  
apon the childern of Israel: beholde / I haue  
taken youre brethern the leuites from amon  
ge childern of Israel / to be yours / as gifts  
geuen vnto the Lorde to doo the seruyce  
of the tabernacle of witnessse. And se that  
both thou and thy sonnes with the take he-  
de vnto youre prestes office / in all thinges  
that pertayne vnto the alter and within the  
vayle. And se that ye serue / for I haue geue  
your prestes office vnto you for a gifte to  
do seruyce: & the straunger that cometh nye /  
shall dye.

And the Lorde spake vnto Aaron: behol-  
de / I haue geuen the the keypyng of myne  
heneofferynges in all the halowed thynges  
of the childern of Israel. And vnto the  
I haue geuen them vnto anoyntyng & to  
thy sonnes: to be a dutye for ever. This shall  
be thyne of most holy sacrificees: All their  
giftes / thorow out all their meatofferynges  
synneofferynges and trespassofferynges whi-  
che they bringe vnto me: They shall be most ho-  
ly vnto the & vnto thy sonnes. And ye shall  
eate it in the most holye place: all that are  
males shall eate of it: for it shall be holye vnto  
the.

And this shall be thyne: the heneofferynges  
of their giftes / thorow out all the waues  
offerynges of the childern of Israel / for I  
haue geuen them vnto the and thy sonnes /

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and thy daughters with the / to be a dutye  
for ever: and all that are cleane in thy hous-  
se / shall eate of it / all the fatt of the oyle / of  
the wyne and of the corne: their firstfrutes  
which they geue vnto the Lorde that haue  
I geuen vnto the. The firstfrutes of all  
that is in their londes whiche they brynge  
vnto the Lorde / shall be thyne: and all that  
are cleane in thyne housse / shall eate off it.

All dedicate thinges in Israel / shall be thy-  
ne. All that breaketh the matrice of all fleshy  
that men bringe vnto the Lorde / bothe of  
man and beest / shall be thyne. Neuerthelater  
the firstborne of man shall be redeemed / and  
the firstborne of vncleane beestes shall be re-  
demmed. And their redemptions shall be at a  
moneth elde / valowed at. v. cycles of syluer /  
of the holy cycle. A cycle maketh twenty Ge-  
raes. But the firstborne of oren / shepe & goos-  
tes shall not be redeemed. For they are holy /  
and thou shalt sprinkle their bloud apon the  
alter / and shalt burne their fatt to be a sacrifi-  
fyce of a swete sauoure vnto the Lorde.

And the fleshy of them shall be thyne / as the  
waue brest and all the right shulder is thyne.  
All the holy heneofferynges whiche the  
childern of Israel haue vnto y Lorde / I geue  
the & thy sonnes & thy daughters with the  
to be a dutye for ever. And it shall be a salued  
couenaunte for ever / before the Lorde: vnto  
the and to thy seed with the.

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And the Lorde spake vnto Aaron: thou shalt haue none inheritaunce in their lande/ nor parte amonge them. For I am thy parte and thy inheritaunce among the children of Israel. And beholde I haue geuen the children of Leui/ the tenth in Israel to enherite/ for the seruyce whiche they serue in the tabernacle of witnesse/ that the childre of Israel henceforth come not nye the tabernacle of witnesse/ and beare synne and dye. And the leuites shall do the seruyce in the tabernacle of witnesse and beare their synne/ and it shalbe a lawe for euer vnto youre children after you: But amonge the children of Israel they shall enherite none inheritaunce. For the tithes of the children of Israel whiche they haue vnto the Lorde/ I haue geuen the Leuites to enherite. Wherefore I haue sayed vnto them: Amonge the children of Israel ye shall enherite none inheritaunce.

And the Lorde spake vnto Moses sayenge: speake vnto the leuites and saye vnto thes whiche I haue geuen you of them to youre inheritaunce / ye shall take an heue offeringe of that same for the Lorde: euen the tenth of that tithes. And it shalbe rekened vnto you for youre heue offeringe/ euen as though ye gaue corne out of the barnes or a full offeringe from the wyne presse.

Queres/will  
haue tithes of  
landes & res  
tes & kingdo  
mes & empes  
ries and all.

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And of this maner ye shall haue an heue offeringe vnto y<sup>e</sup> Lorde/ of all youre tithes whiche ye receaue of the children of Israel / & ye shall geue there of the Lordes heue offeringe vnto Aaron the preast. Of all youre giftes/ ye shall take out the Lordes heue offeringe: euen the fatt of all their halowed thynges.

And thou shalt saye vnto them: when ye haue take a waye the fatt of it from it/ it shalbe counted vnto the leuites/ as y<sup>e</sup> increase of corne and wyne. And ye shall eate it in all places both ye and youre householdes/ for it is youre rewarde for youre seruyce in the tabernacle of witnesse. And ye shall beare no synne by y<sup>e</sup> reason of it/ when ye haue taken from it the fatt of it: nether shall ye vnhalowe y<sup>e</sup> halowed thynges of the children of Israel/ and so shall ye not dye.

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And the Lorde spake vnto Moses and Aaron sayenge: this is the ordynaunce of the lawe whiche y<sup>e</sup> Lorde comaundeth sayenge: speake vnto y<sup>e</sup> children of Israel and let them take the a redd cowe without spot wherein is no blemish/ & which neuer bare yocke ap<sup>o</sup> her. And ye shall geue her vnto Eleazar the preast/ and he shall brynge her with out the hoste and cause her to be slayne before him.

And Eleazar y<sup>e</sup> preast shall take of hir bloud & vpon his synger/ and sprynkle it stregh



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towarde the tabernacle of witnesse. vii. tymes. And he shall cause the cowe to be burnt in his syghte: both skyn/ flesh and blonde/ with the dooige also. And let the preast take cyresse wodd/ and Zsape and purple cloth/ and cast it upon the cowe as she burneth. And let the preast wash his clothes and barhe his flesh in water/ and then come in to the hofte/ and y preast shall be vncleane vnto the euen.

And he that burneth her/ shall wash his clothes in water/ and barhe his flesh also in water/ and be vncleane vntill euen. And one that is cleane/ shall goo and take vpp the ashes of the cowe/ and put them without the hofte in a cleane place/ where they shall be kepte to make sprynklynge water for the multitude of the childern of Israhel: for it is a synofferynge. And let him that gathereth the ashes of the cowe/ wash his clothes/ and remayne vncleane vntill euen. And this shall be vnto the childern of Israhel/ and vnto the straunger y dwel- leth amonge them/ a maner for euer.

Let that toucheth any deed persone/ shal be vncleane. vii. dayes. And he shall purifie him selfe with the ashes the thyrde daye/ and then he shall be cleane the seuenth daye. And yf he purifie not himselfe: the thyrde daye/ the seuenth daye/ he shall not be cleane. Who soeuer toucheth any persone y dyeth/ or sprynk- leth not him selfe/ defyleth the dwellynge of

See came  
holy water

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the Lord: and therefore that soule shall be roted out of Israhel/ because he hath not sprynkled the sprynklynge water vppon him. he shall be vncleane/ and his vncleannesse shall remayne vppon him.

This is the lawe of the man that dyeth in a tent: all that come in to the tent and all y ie in the tent/ shall be vncleane. vii. dayes. And all the vessels that be open which haue no lyd nor couerynge apon them/ are vncleane. And who soeuer toucheth one that is slayne with a swerde in the felde/ or a deed persone/ or a bone of a deed man/ or a graue: shall be vncleane. vii. dayes.

And they shall take for an vncleane persone/ of the burnt ashes of the synofferynge/ & put runnyng water thereto in to a vessell. And a cleane persone shall take Zsape and dyppe it in the water/ and sprynkle it apon y tent and apon all the vessels and on the foules that were there/ and apon him that toucheth a bone or a slayne persone or a deed body or a graue. And the cleane persone shall sprynkle apon the vncleane the thyrde daye and the seuenth daye. And the seuenth daye he shall purifie him selfe and washe his clothes and barhe him selfe in water/ and shall be cleane at euen.

Yf any be vncleane and sprynkle not him selfe/ the same soule shall be destroyed fro amonge the congregacion: for he hath defyled

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the holy place of the Lorde. And he that sprayeth y<sup>e</sup> spraynglyng water / shall wassh his clothes.

And he that twicheth the spraynglyng water / shall be vncleane vntill eue. And what so euer y<sup>e</sup> vncleane persone twicheth / shall be vncleane. And the soule that twicheth it / shall be vncleane vntill the euen.

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**A**nd the whole multitude of y<sup>e</sup> children of Israel / came in to the deserte of Sin in the first moneth / & the people dwelt at cades. And there dyed Miriam / & was buried there. More ouer there was no water for the multitude / wherefore they gathered the selues together agest Moses and agest Aaron. And the people chode with Moses and spake sayenge: wold God that we had perished when oure brethren perished before y<sup>e</sup> Lorde. Why haue ye brought the congregacion of the Lorde vnto this wilderness / that both we & oure catell shulde dye here? Wherefore brought ye us out of Egypte / to bringe us into this vngracious place / which is no place of seed nor of fygyges nor vynes nor of pomegranates / neither is there any water to drynke?

And Moses and Aaron went from the congregacion vnto the dore of the tabernacle of witnesse / and fell apon their faces. And y<sup>e</sup> glorye of the Lorde appered vnto them. And

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the Lorde spake vnto Moses sayenge: take y<sup>e</sup> staffe / and gather thou and thi brother Aaron the congregacion together / and saye vnto the rocke before their eyes / that he geue forth his water. And thou shalt bringe the water out of the rocke and shalt geue the company drynke / and their beesse also.

And Moses toke the staffe from before y<sup>e</sup> Lorde / as he commaunded him. And Moses and Aaron gathered the congregacion together before the rocke / and he sayed vnto the heare ye rebellious / must we sit you water out of this rocke? And Moses lifte vp his hand with his staffe and smote the rocke. ij. tymes / and the water came out abundantly / & the multitude dranke and their beesse also.

And the Lorde spake vnto Moses & Aaron: Because ye belened me not / to sanctifye me in the eyes of the children of Israel / therefore ye shall not bringe this congregacion in to the lande which I haue geuen them. This is the water of stryffe / because the children of Israel strone with the Lorde / & he was sanctified apon them.

And Moses sent messengers from cades vnto the kynge of Edome. Thus sayeth thi brother Israel: Thou knowest all the trauell y<sup>e</sup> hath happened us / how oure fathers were done in to Egypte / and how we haue dwelt in Egypte a long tyme / and how the Egyptians vexed both us and oure fathers. Then

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we cryed vnto the Lorde and he herde oure voyces/and sent an angell and hath sett us out of Egypte. And beholde/we are in Cades a cite harde by the borders of thi contre let us goo a good felowshipe thorow thi contre we wyll not goo thorow the feldes nor thorow the vneyardes/nether will we drynke of the water of the fountaynes: but we will goo by the hye waye and nether turne vnto ryghte hande nor to ylefte/vntill we be past thi contre.

And Edom answered him: Sethou comenot by me/lest I come out agest the with the swerde And the children of Israel sayed vnto him:we will goo by the beeten waye: & yf ether we or oure carell drynke of thi water/we will paye for it/we wyll doo nomore but passe thorow by sore only. And he sayed: ye shall not goo thorow. And Edom came out agensst him with much people and with a myghtie power. And thus Edom denyed to geue Israel passaget thorow his contre. And Israel turned a waye from him.

And the children of Israel remoued fro Cades and went vnto mount Hor with all the congregacion. And the Lorde spake vnto Moses and Aaron in mount Hor/harde vppon the costes of the londe of Edom sayen ge:let Aaron be put vnto his people/for he shall not come in to the londe which I haue

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So. xl.

geuen vnto the children of Israel: because ye disobeyed my mouth at the water of stryffe Take Aaron and Eleazer his sonne/& bryng gethem vpp in to mount Hor/and strypppe Aaron out of his vestimentes and put them apou Eleazer his sonne/ad let Aaron be put vnto his people and dye there.

And Moses dyd as the Lorde commaunded:and they went vpp in to mount Hor in the syghte of all the multitude. And Moses toke off Aarons clothes and put them apou Eleazer his sonne/and Aaron dyed there in the toppe of the mount. And Moses & Eleazer came doune out of the mount. And all y house of Israel mourned for Aard. xxx. dayes

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**A**ND when kynge Arad the cananite which dwelt in the south parties/hardetell that Israel came by the waye that the spies had founde out: he came and foughte with Israel and toke some of them prisoners. Then Israel vowed a vowe vnto the Lorde and sayed: Yf thou wilt geue this people into oure handes/we will destroye the in cities. And the Lorde herde y voyce of Israel/ad deliuered them the Cananites. And they destroyed both them and their cities/and called the place Horma.

Hence comen  
rouines sett  
monethes  
myndes and  
hath encrea  
sed the with  
yeres myn  
des ad seven  
yeres mides  
ye as longe  
as the wife  
liueth she  
must once in  
the yere offer  
some what  
for her olde  
husbend.

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Then they departed from mount hor to mar-  
redtheredd se: to compassse the londe of Eddā.  
And the soules of the people fayned by the  
waye. And the people spake agens<sup>t</sup> God and  
agens<sup>t</sup> Moses: wherfore hast thou brought  
us out of Egypte/for to dye in the wilderness  
for here is nether bried nor water/ and oure  
soules lotheth this lyghte bried.

Then the Lorde sent fyue serpentes amōg  
ge the people/which stongethem: for that moche  
people dyed in Israel. And the people came  
to Moses and sayed: we haue synned/ for we  
haue spoken agens<sup>t</sup> the Lorde and agens<sup>t</sup> the  
make intercession to the Lorde/ that he take a  
waye the serpentes from us. And Moses ma-  
de intercession for the people. And the Lorde  
sayed vnto Moses: make the a serpent ad hā-  
ge it vpp for a sygne/ and lett as many as are  
bytten loke apon it and they shall lyue. And  
Moses made a serpent of brassee ad sett it vpp  
for a sygne. And when the serpentes had byt-  
ten any man/ he went and behelde the serpent  
of brassee and recovered.

And the childern of Israel remoued and  
pitched in Oboth. And they departed from  
Oboth and laye at Egebarim in the wilder-  
nesse which is before Moab on the east syde.  
And they remoued thence/ and pitched apon  
the ryuer of zarad. And they departed thence  
and pitched on the other syde of Arnon/ which  
ryuer is in the wilderness/ and cometh out of

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the costes of the Amorites: for Arnon is the  
border of Moab / betwene Moab and the  
Amorites. Wherfore it is spoken in the bo-  
ke of the warre of the Lorde: goo with a vio-  
lence/ both on the ryuer of Arnon and on the  
ryuers heed/ whiche sheweth doune to dwell  
at Ar/ and leneth vppon the costes of Mo-  
ab.

And from thence they came to Bear / whi-  
che is the well wher es the Lorde spake vnto  
Moses: gather the people together / that I  
maye geue them water. Then Israel sange  
this songe: Aryse vpp well / syngethereto:  
The well whiche the rulers dygged and the  
captaynes of the people with the helpe of the  
lawe geue and with their stanes.

And from this wilderness they went to  
Matana/ and from Matana to Nahaliel/  
and from Nahaliel to Bamoth / and from  
Bamoth to the valay that is in the felde of  
Moab in the toppe of Pisga which boweth  
toward the wilderness.

And Israel sent messengers vnto Sihō/  
kyng of the Amorites sayenge: let vs goo  
thorow thy londe. we will not turne in to thy  
feldes nor in to thy vyneyardes/ nether dryn-  
ke of the water of the wellles: but we will goo  
alonge by the comon waye/ vntill we be past  
thy contre. And Sihō wolde geue Israel no  
licence to passe thorow his contre/ but gather-  
ed all his people together & went out agens<sup>t</sup>

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Israel in to the wilderness. And he came to Zabeza and fought with Israel.

And Israel smote him with the edge of the sword and conquered his lande / from Arnon vnto Jabbok: euen vnto the children of Ammon. For the borders of the children of Ammon are stronge. And Israel toke all these cities & dwelt in all y cities of y Amorites: in Esbon and in all the townes that longe there to. For Esbon was the cite of Sihon the kinge of the Amorites which Sihon had fought before with the kinge of the Moabites: & had taken all his lande out of his hande: euen vnto Arnon.

Wherefore it is a prouerbe: good to Hesbon and let the cite of Sihon be bylt & made: & dye for there is a fyre gone out of Hesbon & a flame fro the cite of Sihon & hath consumed Ar of the Moabites and the men of the hilles of Arnon. Wo beto the Moab: o people of Chemosye are forloren. His sonnes are put to flight & his daughters brought captiue vnto Sihon kinge of the Amorites. There lighte is out from Hesbon vnto Dibon and we made a wilderness euen vnto Nopha whiche reacheth vnto Mediba. And thus Israell dwelt in the lande of the Amorites.

And Moses sent to serche oute Jaazer / & they toke the townes belongynge thereto & conquered the Amorites that were there.

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And then they turned and went vpp towarde Basan. And Og the kynge of Basan came out agensst them / both he and all his people to warre at Edrei. And the Lorde sayed vnto Moses: feare him not / for I haue deliuered him in to thy handes with all his people and his lande. And thou shalt do with him as thou dydest with Sihon the kynge of the Amorites which dwelt at Hesbon. And they smote him and his sonnes and all his people / vntill there was nothinge left him. And they conquered his lande. And y children of Israel remoued and pitched in the fel-des of Moab / on the other syde of Iordane / by Jericho.

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**A**nd Balac the sonne of Ziphor sawe all that Israel had doneto the Amorites / and the Moabites: we refore a frayd of the people / because they were many / and abhorred the children of Israell: And Moab sayed vnto the elders of Midian / now this companye hath lickte vpp all that are rounde aboute vs / as an ore lycketh vpp the grasse of the felde. And Balac the sonne of Ziphor was kinge of the Moabites at that tyme.

And he sent messengers vnto Balam the sonne of Beor / the interpreter whiche dwelt vppon the ryuer of the lande of the children

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of his folke/to call him sayenge: beholde/there is a people come out of Egypte which couereth the face of the erthe and lye enen hard by me. Come now a felasshippe and curse me this people. For they are to myghtie for me/ so peraventure I myghte be able to smyte them and to dryue them oute of the lande. For I wote that whome thou blestest shalt be blessed / and whome thou cursest shalt be cursed.

And the elders of Moab went with the elders of Madian / and the rewarde of the sayenge in their handes. And they came vnto Balam and tolde him the wordes of Balac. And he sayed vnto them: tary herewith nyghte and I will bringe you worde / euen as the Lorde shall saye vnto me. And the lordes of Moab abode with Balam.

And god came vnto Balam and sayed: what men are these which are with thee? And Balam sayed vnto god: Balac the sonne of Ziphor kynge of Moab hath sent vnto me sayenge: beholde/there is a people come out of Egypte and couereth the face of the erthe: come now therefore and curse me them / that so peraventure I maye be able to ouercome them in battell/ and to dryue them out. And god sayed vnto Balam: thou shalt not goe with them/ neither curse the people / for they are blessed.

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And Balam rose vp in the mornynge & sayed vnto the lordes of Balac: gett you vnto youre lande/ for the Lorde will not suffre me to goo with you. And the lordes of Moab rose vpp and went vnto Balac and sayed Balam wolde not come with vs. And Balac sent agayne a greater companye of lordes ad more honorable than they. And they came to Balam and tolde him: Thus sayeth Balac the sonne of Ziphor: oh/ let nothyngge lett the to come vnto me / for I will greatly promote the vnto great honoure/ ad will doo whatsoeuer thou sayest vnto me / come therefore I praye the / curse me this people.

And Balam answered and sayed vnto the seruantes of Balac: If Balac wolde geue me his housfull of syluer and golde/ I can goo no further than the worde of the Lorde my god/ to do lesse or moare. Nevers thelesse tarye here all nyghte: that I maye wete/ what the Lorde will saye vnto me once moare. And God came to Balam by nyghte and sayed vnto him: If the men come to see the / ryse vppe and goo with them: but what I saye vnto the / that onlye thou shalt doo.

And Balam rose vppe early and sadelde his asse and went with the lordes of Moab/ But God was angrie because he went. And the angell of the Lorde stode in the waye agens the hym. And he ryd vppon hye

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asse and two seruautes with him. And when the asse sawe the angell of the Lorde stonde in the waye and his swerde drawen in his hande / she turned a syde oute of the waye and went out in to the felde. And Balam smote the asse / to turne her in to the waye.

And the angell of the Lorde went and stode in a path betwene the vyneyardes / where was a wall on the one syde and another on the other. When the asse sawe the angell of the Lorde / she wrenched vnto the wall and thrust Balam's fore vnto the wall / and he smote her agayne. And the angell of the Lorde went forder and stode in a narowe place / where was no waye to turne / ether to the right hande or to the lyfte. And when the asse sawe the angell of the Lorde / she fell downe vnder Balam: & Balam was wroth & smote the asse with a staffe.

And the Lorde opened the mouth of the asse / and she sayed vnto Balam: what haue I done vnto the / that thou smyrest me this. iij. tymes? And Balam sayde vnto the Asse: because thou hast mocked me: I wold that I had a swerde in myne hande / that I myghte now kill the. And the asse sayed vnto Balam: am not I thyne asse whiche thou hast rydden vppon sence thou wast borne vnto this daye? Was I euer wont to do so vnto

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the? And he sayed / nay.

And the lorde opened the eyes of Balam that he sawe the angell of the Lorde standing in the waye / with his swerde drawen in his honde. And he bowed him selfe and fell flat on his face. And the angell of the Lorde sayed vnto him: Wherefore smyrest thou thyne asse this. iij. tymes? beholde / I came oute to resyst the / for the waye is contrary vnto me: and the asse sawe me and avoyded me thre tymes: or else (had she not turned fro me) I had suerly slayne the and saved her alyne. And Balam sayed vnto the angell of the Lorde: I haue synned: for I wist not that thou stodest in the waye agenst me. Nowtherfore yf it displease thyne eyes / I will turne agayne. And the angell sayde vnto Balam / goo with the men: but in any wise / what I saye vnto the / that saye. And Balam went with the lordes of Balac.

And when Balac herde that Balam was come he went out agenst him vnto a cytie off Moab that stode in the border of Arad / whiche was the vtmost parte of his countre. And Balac sayed vnto Balam: dyd I not sende for the / to call the: wherefore comest thou not vnto me? thinkest thou that I am not able to promote the vnto honoure? And Balam sayed vnto Balac: Lo I am come vnto the. But I can saye nothyng at all



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saue what God putteth in my mouth that must I speake. And Balam went with Balac/and they came vnto the cytie of Buz zoth. And Balac offered oxen and shepe / & sent for Balam and for the lordes that were with hym.

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**A**nd on the mornynge Balac toke Balam and brought him vpp in to the hye place of Baal/ ad the ce he sawe vnto the vtmost parte of the people. And Balam sayed vnto Balac : bylde me here seven alters and prouyde here seuen oxen and seuen rammes. And Balac dyd as Balam sayed. And Balac and Balam offered on euery alter an ox and a ram. And Balam sayed vnto Balac: stonde by the sacrifice/ whyle I goo to wete whether the Lorde will come ad mere me : & what soeuer he sheweth me/ I will tell the / and he went forthwith.

And god came vnto Balam/ and Balam sayed vnto him: I haue prepared. vii. alters/ and haue offered apō euery alter / an ox & a ram. And y Lorde put a sayenge in Balam's mouth & sayed : goo agayne to Balac & saye on this wyse. And he went agayne vnto him and loo/ he stode by his sacrifice/ both he ad all the lordes of Moab. And he began his parable and sayed : Balac the kinge of

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Moab hath sett me fro Mesopotamia out of the mountaynes of the east sayenge: come & curse me Jacob/ come and desye me Israel. How shall I curse whom God curseth not and how shall I desye whom the Lorde desyeth not: from the toppes of y rockes I se him and from the hyll'es I beholde him: loo/ y people shall dwelt by him selfe and shall not be reuened amonge other nacions. Who can tell the dust of Jacob & the numbre of the fourth parte of Israel. I praye God that my soule/ maye dye the deeth of the righteous / ad that my last ende maye be like his.

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tell howe.

And Balac sayed vnto Balam/ what hast thou done vnto me? I sett y to curse myne ene myes: and beholde/ thou blessest them. And he answered and sayed: must I not kepe that and speake it/ which the Lorde hath put in my mouth? And Balac sayed vnto him: Come I praye the with me vnto another place/ whencethou shalt se them/ and shalt se but y vtmoste parte of them ad shalt not se them all and curse methem there.

And he brought him in to a playne felde where men myght se farre/ euen to the toppes of Pisga/ and bylt. vii. alters and offered an ox and a rā on euery alter. And he sayed vnto Balac: stonde here by thi sacrifice whyle I goo yonder. And the Lorde mett Balam and put wordes in his mouth and sayed: goo agayne vnto Balac ad thus saye, And when

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He came to him: beholde/ he stode by his sacrifice and the lordes of Moab with him And Balac sayed vnto him: what sayeth y<sup>e</sup> Lorde?

And he toke vp his parable and sayed: ryse vpp Balac and heare/ and herken vnto me thou sonne of Ziphor. The Lorde is not a mā/ that he can lye/ nether the sonne of a mā that he can repent: shulde he saye and not doo/ or shulde he speake and not make it good? behelde/ I haue begonne to blesse and haue blessed/ and can not goo backe there fro. He beheld nowikednesse in Jacob nor sawe Idolatrye in Israel: The Lorde his God is with him/ and the trompe of a kynge amonge the. God that broughtethem out of Egypte/ is as the strength of an vnycome vnto them/ for there is no forcerer/ in Jacob/ nor sothfayer in Israel. When the tyme cometh/ it wylbe sayed of Jacob & of Israel/ what God hath wrought. Beholde/ y<sup>e</sup> people st all rise vp as a lyoness and heue vpp hym selfe as a lion / & shall not lye downe agayne/ vntill he haue eaten of the praye and drinke of the bloude of them that are slayne.

And Balac sayed vnto Balam: nether curse them nor blesse the. And Balam answered ad sayed vnto Balac: tolde not I the sayenge/ all that the Lorde byddeth me/ y<sup>e</sup> I must doo? And Balac sayed vnto Balam: come I praye the/ I will bringe the yet vnto another place: so peraventure it shall please God/ that

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thou mayst curse the there. And Balac brought Balam vnto the toppe of Peor/ that boweth toward the wildernesse. And Balam sayed vnto Balac: make me here. viij. alters/ & prepare me here. viij. bullockes and. viij. rāmes And Balac dyd as Balam had sayed / and offered a bullocke and a ram on euery alter.

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**W**hen Balam sawe that it pleased y<sup>e</sup> Lorde that he shulde blesse Israel/ he went not as he dyd wyse before to sett sothsayenge/ but sett his face toward y<sup>e</sup> wildernesse/ and lyfte vpp his eyes and looked open Israel as he laye with his trybes/ and the spirit of God came upon him. And he toke vp his parable and sayed: Balā the sonne of Beor hath sayed/ and the man whose eye is open hath sayed: he hath sayed which heareth the wordes of God and seeth the visions of the almighty/ which falleth downe & his eyes are opened.

How goodly are the tentes of Jacob and thire habitacions Israel/ euen as the brode vales and as gardens by the ryuer syde/ as the tentes which the Lorde hath pitched & as cypres trees upon the water. The water shall flowe out of his boket and his seed shall be many waters / and his kynge shall be hyer then Agag / And his kynge shall

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shalbe exalted. God that brought him out of Egypte is as the strenght of an vnycome vnto him/and he shall eate the nacions that are his enemies and breake their bones and persee them thorow with his arrowes. He couched him selfe and laye downe as a lion and as a lyoness/who shall sterre him vp? blessed is he that blesseth the/and cursed is he that curseth the.

And Balac was wroth with balam and smote his handes together / and sayed vnto him: I sent forth to curse myne enemyes: & beholde/thou hast blessed them this thre tymes/and now get the quickly vnto thi place. I thought that I wolde promote the vnto honoure/but the Lorde hath kepte the backe from worshipe. And Balam sayed vnto Balac: tolde I not thi messengers which thou sentest vnto me sayenge: If balac wolde geue me his house ful of syluer and golde/ I can not passe the mouth of the Lorde/to doo either good or bad of myne owne mynde. What the Lorde sayeth/that must I speake. And now beholde/ I goo vnto my people: come let me shewethe/what this people shall doo to thi folke in the later dayes.

And he began his parable and sayed: Balam the sonne of Beor hath sayed/and y man that hath his eye open hath sayed/ & he hath sayed that heareth the wordes of God & hath the knowlege of the most hye and beholdeth y

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vision of the almighty/and when he fallerh downe hath his eyes opened. I see him but not now/ I beholde him but not nye. There shall come a starre of Jacob and ryse a cepter of Israel/which shall smyte y coostes of Moab and vndermyne all the childern of Seir. And Edom shalbe his possession/and y possession of Seir shalbe their enemyes/and Israel shall doo manfully. And out of Jacob shall come he that shall destroye the remnant of the cities.

And he looked on Amaleck and began his parable and sayed: Amaleck is the first of the nacions/but his latter ende shall perishe utterly. And he looked on the Kenites/and toke his parable and sayed: stronge is thi dwellynge place and put thi nest apon a rocke/ Neuer the later thou shalt be a burnynge to Baan/ vntill Assur take y prisoner. And he toke his parable & sayed: Alas/who shall lyue when God doeth this? The shippes shall come out of the coste of Cittim and subdue Assur and subdue Eber/and he him selfe shall perishe at the last. And Balam rose vp and went and dwelt in his place: and Balac also went his waye.

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**A**nd Israel dwelt in Cittim / and the people began to commyt whoredome with the daughters of Moab / which called the people vnto y sacrifice of their gods

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des. And the people ate and worshipped their goddesses/and Israel coupled him selfe vnto Baal Peor. Then y<sup>e</sup> Lorde was angrie with Israel/and sayed vnto Moses: take all y<sup>e</sup> heedes of the people/and hange them vp vnto y<sup>e</sup> Lorde agens the sonne/that the wrath of the Lorde maye turne awaye from Israel. And Moses sayed vnto the iudges of Israel: goo and sleethose men that ioyned the selues vnto Baal Peor.

And beholde/one of the childern of Israel came and broughte vnto his brethern/a Madianitish wife euen in the sighte of Moses & in the sighte of all the multitude of y<sup>e</sup> childern of Israel/as they were wepyng in the doore of the tabernacle of witnessse. And when Phineas the sonne of Eleazer the sonne of Aaron the preast sawe it/he rose vp out of the companye and toke a wepon in his hande / and w<sup>o</sup>nt after the man of Israel into the horehousse/ & thrust them thorow: both the man of Israel and also the woman euen thorow the belye of hir. And the plage ceased from the childern of Israel. And there dyed in the plage. xxvij. thousande.

And the Lorde spake vnto Moses sayen<sup>g</sup>: Phineas the sonne of Eleazer the sonne of Aaron the preast/ hath turned myne anger awaye from the childern of Israel/ because he was gelous for my sake amonge them/ that I had not consumed the childern of Israel in my

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gelousye. Wherfore saye: beholde/ I geue vnto him my covenante of pease / and he shall haue it and his seed after him/ euen the covenante of the preastis office for euer/ because he was gelous for his Gods sake and made an atonement for the childern of Israel.

The name of the Israelite which was smyten with the Madianitish wife/ was Sumri the sonne of Salu/ a lorde of an auncient housse amonge the Simeonites. And the name of the Madianitish wife/ was Cosbi the daughter of Zur and heed ouer the people of an auncient housse in Madian.

And the Lorde spake vnto Moses sayen<sup>g</sup>: geuere the Madianites and smyte them/ for they haue troubled you with their wiles with the which they haue begyled you/ thorow Peor and thorow their sister Cosbi y<sup>e</sup> daughter of a lorde in Madian/ which was slayne in y<sup>e</sup> daye of the plage for Peors sake.

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**A**nd after the plage/ y<sup>e</sup> Lorde spake vnto Moses and vnto Eleazer sayen<sup>g</sup>: take the number of all the multitude of the childern of Israel from. xx. yere ad aboue thorow our their fathers houses/ all that are able to goo to warre in Israel. And Moses & Eleazer the preast tolde them in the felde

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of Moab/by Jordane fast by Jericho/from xx. yere and aboue/as the Lorde commaunded Moyses. And the childern of Israel that came out of Egypte/were.

Ruben the eldest sonne of Israel. The childern of Ruben were/ Hanoch/ of whome cometh the kynred of the Hanochites: & of Palu/ cometh the kynred of the Paluites: And of Herson/ cometh the kynred of the Hersonites: and of Carmi/ cometh the kynred of the Carmites. These are the kynredes of the Rubenites/ which were in numbre. xliij. thousande. vii. hundred and. xxx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuel/ Sarhan and Abiram.

This is that Sarhan and Abiram counsellors in the congregacion/ which stroue agens Moyses and Aaron in the companye of Corah/ when they stroue agens the Lorde. And the erth opened hir mouth ad swallowed the and Corah also/ when the multitude dyed/ what tyme the fyre consumed. ij. hundred and fiftie men/ and they became a signe: Yet twent stonyng the childern of Corah dyed not.

And the childern of Simeon in their kynredes were: Nemuel/ of whom cometh y kynred of the Nemuelites: Jamin/ of whom cometh the kynred of the Jaminites: Jachin/ of whom cometh the kynred of the Jachinites: Serah/ of whome cometh the kynred of the Serahites: Saul/ of whom cometh the kyn

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red of the Saulites. These are the kynredes of the Simeonites: in numbre. xxij. thousande and. ij. hundred.

And the childern of Gad in their kynredes were: Zephen/ of whom cometh the kynred of the Zephonites: and of Haggi/ cometh the kynred of the Haggites: and of Sumi/ cometh the kynred of the Sumites: and of Azeni/ cometh the kynred of the Azenites: and of Eri cometh the kynred of the Erites: and of Arad cometh the kynred of the Aradites: and of Auel cometh the kynred of the Auelites. These are the kynredes of the childern of Gad/ in numbre. xl. thousande and. v. hundred.

The childern of Juda: Er and Ona/ whiche dyed in the londe of Canaan. But the childern of Juda in their kynred were: Sela/ of whom cometh the kynred of the Selamites: and of Phares cometh the kynred of y Pharesites: and of Serah cometh the kynred of the Serahites. And the childern of Phares were Herson/ of whom cometh the kynred of the Hersonites: and of Hamul cometh y kynred of the Hamulites. These are the kynredes of Juda/ in numbre. lxxvi. thousande and. v. hundred.

And the childern of Isachar in their kynredes were: Tola/ of who cometh y kynred of the Tolaites: & Phuua/ of who cometh y kynred of the Phuuautes: and of Jasub cometh

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the kynred of the Zafubites: and of Symron cometh the kynred of the Symronites. These are the kynredes of Isachar in numbre. lxiiij. thousande and. iij. hundred.

The children of Zabulon in their kynredes were: Sered / of whom cometh the kynred of the Seredites: and Elon / of whom cometh the kynred of the Elonites: and of Zebuliel / cometh the kynred of the Zebulielites. These are the kynredes of Zabulon: in numbre. lx. thousand and. v. hundred.

The children of Joseph in their kynredes were: Manasse and Ephraim. The children of Manasse: Nachir / of whom cometh the kynred of the Nachirites. And Nachir begat Gilead / of whom cometh the kynred of the Gileadites. And these are the children of Gilead: Hieser / of whom cometh the kynred of the Hieserites: and of Helech cometh the kynred of the Helechites: and of Asriel / cometh the kynred of the Asrielites: and of Sichem cometh the kynred of the Sichemites: and of Simda cometh the kynred of the Simdites: and of Zepher cometh the kynred of the Zepherites. And Zelophead the sonne of Zepher had no sonnes but daughters. And the names of the daughters of Zelophead were: Mahlah / Noa / Hagla / Milcha and Thirza. These are the kynredes of Manasse in numbre. lxv. thousande and seven hundred.

These are the children of Ephraim in the

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ir kynredes: Suthelah / of whom cometh the kynred of the Suthelahites: and Becher / of whom cometh the kynred of the Becherites: and of Thaba cometh the kynred of the Thabaites. And these are the children of Suthelah: Eran / of whom cometh the kynred of the Eranites. These are the kynredes of the children of Ephraim in numbre. xxxij. thousande and. v. hundred. And these are the children of Joseph in their kynredes.

These are the children of Ben Jamin in their kynredes: Bela / of whom cometh the kynred of the Belaites: and of Issbel cometh the kynred of the Issbelites: and of Ahiham / cometh the kynred of the Ahihamites: and of Supha cometh the kynred of the Suphamites: and of Zupham cometh the kynred of the Zuphamites. And the children of Bela were Ard and Naama / from whence cometh the kynredes of the Ardites and of the Naamites. These are the children of Ben Jamin in their kynredes / and in numbre. xlv. thousande and lxx. hundred.

These are the children of Dan in their kynredes: Suham / of whom cometh the kynred of the Suhamites. These are the kynredes of Dan in their generacions. And all the kynredes of the Suhamites were in numbre. lxiiij. thousand and. iij. hundred.

The children of Affer in their kynredes  
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were: Zemna/of whom cometh the kynred of the Zemnites: and Isui/of whom cometh the kynred of the Isuites: and of Bria cometh the kynred of the Brites. And the childern of Bria were Zebai/of whom cometh y kynred of the Zebaites: and of Malchiel came the kynred of the Malchielites. And y daughter of Aiser was called Sarab. These are the kynredes of Aiser in numbrie. liij. thousande and. iij. hundred.

The childern of Naphtali in their kynredes were: Zabziel/of whom came the kynred of the Zabzielites: and Guni/of whom came the kynred of the Gunites: and of Jezer came the kynred of the Jezerites: and of Sillem the kynred of the Sillemites. These are the kynredes of Naphtali in their generacions in numbrie. xlv. thousande and. iij. hundred. These are the numbries of the childern of Israel: six hundred thousande and a thousande vij. hundred and. xxx.

And the Lorde spake vnto Moyses saying vnto these the Lorde shalbe denyded to enherett/accordinge to the numbrie of names: to many thou shalt geue y moare enheritaunce and to fewe y lesse: to euery tribe shal y enheritaunce be geue accordinge to y numbrie thereof. Notwithstondinge / y londe shalbe denyded by lott/accordinge to y names of y tribes of their fathers: thei shal enherett: accordinge to the lott thou shalt deuide their lond/beth

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to the many and to the fewe.

These are the summes of y leuites in their kynredes: of Gerson came the kynred of y Gersonites: and of Cahath came the kynred of the Cahathites: and of Merari came the kynred of the Merarites. These are the kynredes of Lem: the kynred of the Libmites/ the kynred of the Hebromites/ the kynred of the Mabelites/ the kynred of the Musites/ the kynred of the Karahites.

Rahab begate Amram/ and Amrams wife was called Jochebed a daughter of leui in which was borne him in Egypte. And she bare vnto Amram/ Aaron/ Moyses and Miriam their syster. And vnto Aaron were borne/ Nadab/ Abihu/ Eleazer and Ithamar. But Nadab and Abihu dyed/ as they offered straunge fyre before the Lorde. And the numbrie of them was. xxij. thousande/ of all the males from a moneth olde and aboue for they were not numbred amonge y children of Israel/ because there was no enheritaunce geuen them amonge the childern off Israel.

These are the numbries of the childern of Israel which Moyses and Eleazer the preast numbred in the felde of Moab/ fast by Jordan nye to Jericho. And amonge these there was not a man of the numbrie of the children of Israel which Moyses and Aaron tolde in the wildernesse of Sinai. For the Lorde



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de sayed vnto them / that they shulde dye in þe wilderness & that there shulde not be lefte a man of them: saue Eleab the sonne of Iephu ne & Josua the sonne of Nun.

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**A**nd the daughters of Zelaphead the sonne of Beber the sonne of Gilead / the sonne of Nachir the sonne of Manasse / of the kindredes of Manasse the sonne of Joseph (whose names were Mahela / Noa / Bagla / Melcha and Thirza) came & stode before Moses and Eleazer the preast ad before the lordes & all the multitude in the dore of the tabernacle of witnesse sayenge: oure father dyed in the wilderness / & was not amonge the companye of them that gathered them selues together agens the Lorde in the congregacion of Corah: But dyed in his owne synne / and had no sonnes. Wherefore shulde the name of oure fathers be taken awaye from amonge hys kynred / because he had no sonne? Geue vnto vs a possession amonge the brethren of oure father.

And Moses broughte their cause before the Lorde. And þe Lorde spake vnto Moses sayenge: The daughters of Zelaphead speke righte: thou shalt geue them a possession to en

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herett amonge their fathers brethren / & shal turne the inheritaunce of their father vnto them. And speake vnto the childern of Israel sayenge: If a man dye and haue no sonne ye shall turne his inheritaunce vnto his daughter. If he haue no daughter / ye shall geue his inheritaunce vnto his brethren. If he haue no brethren / ye shall geue his inheritaunce vnto his fathers brethren. If he haue no fathers brethren / ye shall geue his inheritaunce vnto him that is nexte to him of his kindred / & let him possesse it. And this shalbe vnto the childern of Israel an ordynance / and a lawe / as the Lorde hath commaunded Moses.

And the Lorde sayed vnto Moses: get þe vpp in to this mount Abarim / and beholde the lande which I haue geuen vnto the childern of Israel. And whē thou hast sene it / thou shalt be gathered vnto thy people also / as Aaron thy brother was gathered vnto his people. For ye were disobedient vnto my worde in the deserte of Sin in þe stryfe of the congregacion / that ye sanctified me not in the water before their eyes. That is the water of stryfe in cades in the wilderness of Sin. And Moses spake vnto the Lorde sayenge: let the Lorde God of the spirites of all flesh / sett a man ouer the congregacion / which maye goo in & out before them / and to lede them in and out

O faithfull  
& mercifull  
Moses ful  
of life oure  
Balams

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that the congregacion of the Lorde be now as a flocke of shepe without a sheparde.

And y<sup>e</sup> Lorde sayed vnto Moyses: take Josua the sonne of Nun in whom there is spirite/and put thyne handes apon him / and set him before Eleazer the preast and before all the congregacion and geue him a charge in their syghts. And put of thi prayse apon him that all the compaigne of y<sup>e</sup> childern of Israel maye heare. And he shall stonde before Eleazer y<sup>e</sup> preast which shall axe counsell for him after y<sup>e</sup> maner of the \* lighte before y<sup>e</sup> Lorde: And at the mouth of Eleazer shall both he and all the childern of Israel with him and all the congregacion/goe in and out.

And Moyses dyd as the Lorde commaunded him/and betoke Josua and set him before Eleazer the preast and before all the congregacion/a \* put his handes apon him & gaue him a charge/as the Lorde commaunded thow the hande of Moyses.

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**A**nd the Lorde spake vnto Moyses say-  
enge: geue y<sup>e</sup> childern of Israel a charge and saye vnto them / that they take hede to offer vnto me y<sup>e</sup> offeryng of my \* bred in the sacrifice of swete sauoure/in his due season. And saye vnto the. This is y<sup>e</sup> offeryng which ye shall offer vnto y<sup>e</sup> Lorde. ij. lambes

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So. liij.

of a yere olde with out spot daye by daye to be a burnt offerynge perpetually. One lambe thou shalt offer in the mornynge/and y<sup>e</sup> other at euen/And thereto y<sup>e</sup> tith parte of an Ephah of floure for a meate offerynge myngled with beten oyle/the fourth parte of an hin: which is a dayly offerynge ordened in the mount Sina vnto a swete sauoure in the sacrifice of y<sup>e</sup> Lorde. And the drynt offerynge of the same: the fourth parte of an hin vnto one lambe / & poure the drynt offerynge in the holy place/to be good drynte vnto the Lorde. And y<sup>e</sup> other lambe thou shalt offer at euen/with the meate offerynge and the drynt offerynge after y<sup>e</sup> maner of the mornynge: a sacrifice of a swete sauoure vnto the Lorde.

And on the Sabbath daye. ij. lambes of a yere olde a pece and with out spot / and two tithdeales of floure for a meate offerynge myngled with oyle/and the drynt offerynge thereto. This is the burnt offerynge of euery Sabbath/besides the dayly burnt offerynge and his drynt offerynge.

And in the first daye of youre monethes/ye shall offer a burnt offerynge vnto the Lorde: two yenge bellockes/and a ram/and. viij. lambes of a yere olde without spott / and. iij. tithdeales of floure for a meate offerynge myngled with oyle vnto one bollocke/ and. ij. tithdeales of floure for a meate offerynge myngled with oyle vnto one ra. And euery moare/

There was  
flour of a  
pyght stone  
in the ephod/  
where the hye  
preast looked  
awe the will  
of God in the  
nes of neade/  
is thou myght  
e in the story  
of Dauid:  
This was the  
maner of the  
Ebrues to ma-  
ke their office:  
as of this ma-  
ner did the a-  
postle make de-  
clatours/preast-  
es: but hopes  
with out any  
other ceremo-  
ny as thou sei-  
st i thactes/ad-  
mayst gather  
of paul to Ti-  
mothe:

Bred is here  
bored & ras-  
he for all ma-  
ner of fode ge-  
nerally:

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a tenthdeale of flour myngled with oyle/for a meatofferinge vnto one labe. That is a burnt offeringe of a swete sauoure in the sacrifice of the Lorde. And their dryntofferynges shal be halfe an hin of wyne vnto one bollocke/and the thyrde parte of an hin of wyne vnto a ram and the fourth parte of an hin vnto a lambe. This is the burnt offeringe of euery moneth thorow out all the monethes of the yere: & one he goote for a synofferynge vnto the Lorde/ which shalbe offered with the dayly burnt offeringe and his dryntofferynge.

And the. xiiij. daye of the first moneth shalbe Pasche vnto the Lorde. And y. xv. daye of the same moneth shalbe a feast / in which vij. dayes men must eate vnto the bled bred The first daye shalbe an holy feast/ so that ye shall do no maner of laborious worke therein. And ye shall offer a burnt offeringe vnto the Lorde. ij. bollockes/one ram/and. vij. lambes of a yere olde without spot / and their meate offeringe of flour myngled with oyle. iij. tenthdeales vnto a bollocke/ and. ij. tenthdeales vnto a ram/and euermoare one tenthdeale vnto a lambe/thorow out the. vij. lambes: & an hegoote for a synofferynge to make an atonement for you. And ye shall offer these/ besydes the burnt offeringe in y. moynynge that is allway offered. And after this maner ye shall offer thorow out the. vij. dayes/ the fode of the sacrifice of swete sauoure vnto the Lorde.

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de. And it shalbe done besyde the dayly burnt offeringe and his dryntofferynge. And the seuenth daye shall be an holy feast vnto you/ so that ye shall doo no laborious worke therein.

And the daye of youre first frutes when ye brynge a new meatofferinge vnto the Lorde in youre weekes / shalbe an holy feast vnto you: so that ye shall doo no laborious worke therein. And ye shall offer a burnt offeringe of a swete sauoure vnto the Lorde. ij. younge bollockes/and a ram/and. vij. lambes of a yere olde a pece / with their meatofferinges of flour myngled with oyle. iij. tenthdeales vnto a bollocke. ij. tenthdeales to a ram/ and euermoare one tenthdeale vnto a lambe thorow out the. vij. lambes/ and an hegoote to make an atonement for you. And this ye shall doo besydes the dayly burnt offeringe/ and his meatofferinge: & they shalbe without spot / with their dryntofferynges.

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**A**nd y. first daye of y. vij. moneth shalbe an holy feast vnto you / and ye shall doo no laborious worke therein. It shalbe a daye of trumpet blowynge vnto you. And ye shall offer a burnt offeringe of a swete sauoure vnto y. Lorde: one younge bollocke & one ram &. vij. lambes of a yere olde a pece that are pure. And their meatofferinges of flour

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myngled with oyle: iij. tenthdeales vnto the bollöcke/ and .ij. vnto the ram / and one tenth deale vnto one lambe thorow the .vij. lambes And an he goote for a synofferynge to make an atonement for you/ besyde the burnt offerynge of the moneth and his meatofferynge and besyde the dayly burnt offerynge and his meatofferynge/ and the drynkofferynges of the same: accordyng vnto the maner of them for a sauoure of sweetnesse in the sacrifice of y<sup>e</sup> Lorde.

And the tenth daye of that same seventh moneth shalbe an hely feast vnto you/ and ye shall humble youre soules and shall doo no maner worke therein. And ye shall offer a burnt offerynge vnto the Lorde of a sweete sauoure: one bollöcke/ and a ram/ and .vij. lambes of a yere olde a pece/ without faule & theire meatofferynges of floure myngled with oyle: iij. tenthdeales to a bollöcke/ ad. ii. to a ram and all waye a tenthdeale vnto a lambe/ thorow out the .vij. lambes And one he goote for a synofferynge/ besyde y<sup>e</sup> synofferynge of atonement and the dayly burnt offerynge/ and y<sup>e</sup> meate and drynkofferynges that longe to the same.

And the .xv. daye of the seventh moneth shalbe holy daye & ye shall doo no laborious worke therein/ and ye shall kepe a feast vnto y<sup>e</sup> Lorde of .vij. dayes longe. And ye shall offer a burnt offerynge of a sweete sauoure vnto the

**xxix. Chapter.**

**So. lv.**

Lorde: xiiij. bollöckes. ij. rammes and .xiiij. lambes which are yere lynges and pure/ with oyle iij. tenthdeales vnto enery one of the .xiiij. bollöckes. ij. tenthdeales to ether of the rammes/ and one tenthdeale vnto eche of the .xiiij. lambes. And one he goote vnto a synofferynge/ besyde y<sup>e</sup> dayly burnt offerynge with his meate and drynkofferynges.

And the seconde daye. xiiij. younge bollöckes. ij. rammes & .xiiij. yere lynges lambes without spot: & their meatofferynges and drynkofferynges vnto the bollöckes/ rammes and lambes/ accordyng to the numbrie of them & after the maner And an he goote for a synofferynge/ besyde the dayly burnt offerynge ad his meate and drynkofferynges.

And the thyrde daye. xi. bollöckes. ij. rammes & .xiiij. yere lynges lambes without spot: & their meate and drynkofferynges vnto the bollöckes/ rammes & lambes/ after the numbrie of the & accordyng to the maner. And an he goote for a synofferynge/ besyde the dayly burnt offerynge & his meate and drynkofferynges.

And the fourth daye. x. bollöckes. ij. rammes & .xiiij. lambes/ yere lynges & pure: ad their meate & drynkofferynges vnto the bollöckes rammes & lambes/ accordyng to their numbrie and after the maner. And an he goote for a synofferynge/ besyde the dayly burnt offerynge ad his meate and drynkofferynges.

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And the fyfte daye. ix. bollockes. ij. rāmes and. xiiij. lambes of one yere olde a pece without spott. And their meate and drynkofferynges vnto the bollockes/ rāmes and lambes/ acordynge to the numbrie of them and after the maner. And an hegoote for a synofferynge/ besyde the dayly burnt offerynge and his meate and drynkofferynges.

And the syxte daye. viij. bollockes. ij. rāmes and. xiiij. yerelynge lambes without spott. And their meate and drynkofferynges vnto the bollockes/ rāmes and lambes/ acordynge to the maner. And an hegoote for a synofferynge/ besyde the dayly burnt offerynge and his meate and drynkofferynges.

And the seventh daye. vij. bollockes. ij. rāmes and. xiiij. lambes that are yerelynges & pure. And their meate and drynkofferynges vnto the bollockes/ rāmes and lābes/ acordynge to their numbrie & to the maner. And an hegoote for a synofferynge/ besyde y dayly burnt offerynge and his meate and drynkofferynges.

Out of such come oure of y feaste vnto you/ & ye shall doo no maner octaues ad laborious worke therein. And ye shall offer feastes of a burnt offerynge of a sweete sauoure vnto the Lord: one bollocke/ one rā & vij. yerelynge lābes without spott. And the meate & drynkofferynges vnto the bollocke/ rā and lābes/ acordynge to their numbries & acordynge to y maner.

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ner. And an hegoote for a synofferynge besyde the dayly burnt offerynge and his meate & drynkofferynges.

These thinges ye shall doo vnto the Lorde in youre feastes: besyde youre vowes and freewyll offerynges/ in youre burnt offerynges meat offerynges/ drynkofferynges and peace offerynges. And Moses tolde the childern of Israel/ acordynge to all that the Lorde commaunded him.

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And Moses spake vnto the heedes of the trybes of y childern of Israel sayenge: this is the thyng which the Lorde commaundeth. Yf a man vowe a vowe vnto the Lorde or swere an othe ad bynde his soule/ he shall not goo backe with his worde: but shall fulfyll all y proceadeth out of his mouth. Yf a damsell vowe a vowe vnto y Lorde & binde herselfe beyng in hir fathers housse and vnmarrid: Yf hir father heare hir vowe & bonde which she hath made vppon hir soule/ & holde his peace thereto: then all hir vowes & bondes which she hath made vppon hir soule shall stonde in effecte. But & yf hir father forbyd her the same daye that he heareth it / none of hir vowes nor bondes which she hath made vppon hir soule shall be of value/ ad the Lorde shall forgiue her / because hir father forbade her.

Yf she had an husbonde when she vowed

See was sett the exāple of our vowes of chastite/ obedience and willfull poertie: oure offerynges ad oure pilgrimage.

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or pronounsed oughte out of hir lippes wherewith she bonde hir soule / and hir husbonds herde it and helde his peace thereat the same daye he herde it: Then hir vowes and hir bondes wherewith she bounde hir soule / shall stonde in effecte. But ad yf hir husbonds forbade her the same daye that he herde it / than hath he made hir vowe which she had vppon her of none effecte / and that also which she pronounsed with hir lippes wherewith she bounde hir soule / and the Lorde shall forgeue her.

The vowe of a wedowe and of her that is deuorced / & all that they haue bound their soules withall / shall stonde in effecte with them.

Yf she vowed in her husbonds house or bounde her soule with an oth / and her husbonds herde it and helde his peace and forbade her nor: then all her vowes and bondes wherewith she bound her soule / shall stonde. But yf her husbonds disannulled them / the same daye that he herde them / then nothing that proceded out of her lippes in vowes or bondes wherewith she bounde her soule shall stonde in effecte: for her husbonds hath loosd them / and the Lorde shall forgeue her.

All vowes and othes that binde to humble the soule / maye her husbonds stablish or breake. But yf her husbonds hold his peace from one daye vnto another / then he stablisheth

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all her vowes and bondes which she had vppon her / because he helde his peace the same daye that he herde them. And yf he afterwarde breake them / he shall beare her synne himself.

These are the ordinaunces which the Lorde commaunded Moses / betwene a man and his wife / and betwene the father and his doughter / beyenge a damsell in hir fathers house.

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**A**nd the Lorde spake vnto Moses sayinge: auenge the children of Israel of the Madianites / and afterwarde be gathered vnto thy people. And Moses spake vnto the folke sayinge: Garnesse some of you vnto warre / and let them goo upon the Madianites and auenge the Lorde of the Madianites. Ye shall sende vnto the warre a thousande of euery trybe thorow out all the trybes of Israel. And there were taken oute of the thousandes of Israel. xij. thousande prepared vnto warre / of euery trybe a thousande. And Moses sent them a thousande of euery trybe / with Phineas the sonne of Eleazer the preaster to warre / and the holyc vessels & the trespittes to blowe with in his honde.

And they warred agens the Madianites / as the Lorde commaunded Moses / ad



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slewe all the males. And they slewe the kyn-  
ges of Madian among other that were slay-  
ne: Eui/Rekem/Jur/Bur and Reba: syue  
kynge of Madian. And they slewe Balā  
the sonne of Beor with the swerde. And the  
childern of Israel toke all the women of Ma-  
dian prisoners and their childern /and spoy-  
led all their cattell /their substance and their  
goodes. And they burnt all their cities whe-  
rein they dwelt /and all their castels with fy-  
re. And they toke all the spoyle and all they  
coude carche /both of men and beestes. And  
they broughte the captiues and that which  
they had taken and all the spoyle vnto Mo-  
ses and Eleazer the preast vnto the com-  
panye of the childern of Israel: euen vnto the  
hoste /in y feldes of Moab by Jordanenye  
to Jericho.

And Moses and Eleazer the preast and  
all the lordes of the congregacion went out  
of the hoste agens them. And Moses was  
angrie with the officers of the hoste /with y  
capraynes ouer thousandes and ouer hun-  
dredes /which came from warre and batay-  
le /and sayde vnto them: Haue ye saved the  
women alyne: beholde /these caused the chil-  
dern of Israel thorow Balam /to commyt  
trespace agest y Lorde /by y reason of Peor /  
at their folowed a plague amōge y congre-  
gacion of the Lorde. Nowe therfore slec all the  
men childern and the women that haue lyeu

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with men fleshye: But all the women child-  
ren that haue not lyeu with men /kepe alyue  
for youre selues. And lodge without the ho-  
ste. vij. dayes all that haue killed any perso-  
ne /all that haue twiched any dead body /  
purisye both youre selues /and youre prisoners  
the. iij. daye /and the. vij. And sprinkle all youre  
raymentes /and all that is made of skynnes /  
all worke of gootes heer /ad all thynges ma-  
de of wodd.

And Eleazer the preast sayed vnto all y  
me of warre which went out to batayle: this  
is the ordinaunce of the lawe which the Lor-  
de commaunded Moses: Gold /syluer /bras-  
se /yeron /tyn /and leed /all that maye abyde y  
fyre /ye shall make it goothorow the fyre /ad  
then it is cleane. Vnto the later /it shalbe  
sprinkled with sprinklinge water. And all y  
soffereth not the fyre /ye shall make goo tho-  
row the water. And wash youre clothes the  
seuenth daye /and then ye are cleane. And af-  
terwarde come in to the hoste.

And the Lorde spake vnto Moses sayen-  
ge /take the summe of the praye that was sta-  
ken /both of the women /and of cattell /thou /and Ele-  
azer the preast and the auncient heedes of y  
congregacion. And denyde it into two par-  
tes /betwene them that toke the warre vpps  
the and went out to batayle and all the con-  
gregacion. And take a porcion vnto the Lor-  
de of the men of warre which went out to



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batayle one of fyue hundred / of the women and of the oren and of the asses and of the shepe: and ye shall take it of their halfe and geue it vnto Eleazer the preast / an heue offerynge vnto the Lorde. And of the halfe of y childern of Israel / take one of fystye / of y wemen / of the oren / of the asses and of the shepe / and of all maner of beestes / & geue them vnto the leuites which wayte apon y habitation of the Lorde.

And Moses and Eleazer the preast did as the Lorde commaunded Moses. And y borte and the praye which the men of warre had caught / was. vi. hundred thousande & lxxv. thousande shepe: ad. lxxij. thousande oxen: & lxi. thousande asses: & xxxij. thousande women that had lyen by no man.

And the halfe which was the parte of the that wēt out to warre / was. iij. hundred thousande and. xxxvij. thousande and fyue hundred shepe: And the Lordes parte of the shepe was. vi. hundred and. lxxv. And the oxen were. xxxvi. thousande / of which the Lordes parte was. lxxij. And the asses were. xxx. thousande and fyue hundred / of which the Lordes parte was. lxi. And the women were. xvi. thousande / of which the Lordes parte was. xxxij. soules. And Moses gaue that summe which was the Lordes heue offerynge vnto Eleazer the preast as the Lorde commaunded Moses.

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And the other halfe of the childern of Israel which Moses seperated from the men of warre (that is to wete / the halfe that pertayned vnto the congregacion) was. iij. hundred thousande and. xxxvij. thousande and fyue hundred shepe: and. xxxvi. thousande oxen: and. xxx. thousande asses and fyue hundred: and. xvi. thousande women. And Moses toke of this halfe that pertayned vnto the childern of Israel: one of euery fyfte / both of the wemen & of the cattell / and gaue them vnto the leuites which wayted vpon the habitation of the Lorde / as the Lorde commaunded Moses.

And the officers of thousandes of the hoste / the captaines ouer the thousandes and the captaines ouer the hundreds came forth & sayed vnto Moses: Thy seruantes haue taken the summe of the men of warre / which were vnder oure hande / & there lacked not one man of them. We haue therfore brought a present vnto the Lorde what euery man founde of Jewels of golde / cheyns / bracelets / ringes / earynges & spangels / to make an attonement for oure soules before the Lorde.

And Moses & Eleazer toke the golde off them: Jewels of all maner facions. And all the golde of the heue offerynge of the Lord / of the captaines ouer thousandes & hundreds was. xvi. thousand. vij. hundred & l. sycles /

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which y me of warre had spoyled/ every man for him selfe. And Moses & Eleazer y preast roke the golde of the capraynes ouer the thou sandes & ouer the hundreds/ & brought it in to the tabernacle of witness: to be a memorie all vnto y childern of Israel/ before y Lorde.

The xxxij. Chapter.

**T**he childern of Ruben & the childern of Gad/ had an excedinge greare multi tude of catell. And whē they sawe the lode of Jaeser & the lode of Gilead y it was an apte place for catell/ they came & spake vn to Moses & Eleazer y preast & vnto y lordes of y cōgregaciō sayenge. The lode of Astaroth Sibō & Beon/ whiche contrey y Lorde smote before the congregacion of Israel/ is a londe for catell/ and we thy seruauntes haue catell wherfore (sayed they) yf we haue founde gra ce in thy syghte/ let this londe be geuen vnto thy seruauntes to possesse/ and brynge vs not ouer Iordane.

And Moses sayed vnto the childre of Gad and of Ruben: shall youre brethern goo to warre and yet aryue here? Wherfore discourage ye the herres of the children of Israel for to goo ouer into the londe whiche the Lorde has th geue them? This dyd youre fathers/ whē I sent them from Eades bernea to see the londe. And they went vp euen vnto the ryuer of Escol & sawe the londe/ & discouraged the he res of the childern of Israel/ that they shulde

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not goo in to the londe whiche the Lorde had geuen them.

And the Lorde was wroth the same tyme and swaie sayenge: None of the men that came out of Egipte fro twentye yere olde and a boue/ shall see the londe whiche I swore vnto Abraham / Isaac and Jacob/ because they haue not continually folowed me: saue Caleb the sonne of Iephune the Benesite/ & Iesua the sonne of Nun/ for they haue folo wed me continually. And the Lorde was an griueth Israel/ and made them wandre in the wilderness. xl. yere/ vntill all the generac ion that had done euell in the syghte of the Lorde were consumed.

And beholde/ ye are rysen vp in youre fasters stede/ the encrease of synfull men/ to augmente the ferser wrath of the Lorde to Israel warde. For yf yet turne awaye from as ter him/ he wyll yet agayne leue the people in the wilderness/ so shall ye destroy all this folke.

And they went nere him ad sayed: we will bylde shepefoldes here for oure shepe and for oure catell/ and cities for oure childern: But we oure selues will go ready armed before y childern of Israel/ vntill we haue broughte them vnto their place. And oure childre shall dwell in the stronge cities/ because of the inhabiters of the londe. And we will not retur ne vnto oure housses/ vntill the childern off

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Israel haue enherited: every man his enheritaunce. For we will not enheret with them on yonder syde Jordane forwarde / because oure enheritaunce is fallen to vs on this syde Jordane eastwarde.

And Moses sayed vnto them: Yf ye will do this thinge / that ye will go all harnesssed before the Lorde to warre / and will go all of you in harnessse ouer Jordane before y<sup>e</sup> Lorde / vntill he haue cast out his enemyes before him / & vntill the lande be subdued before y<sup>e</sup> Lorde: then ye shall retourne & be without synne against the Lorde & against Israel / & this lande shall be youre possession before the Lorde. But & yf ye will not do so / beholde / ye synne against the Lorde: ad be sure youre synne will synde you out. Bilde youre cities for youre children & foldes for youre shepe / & se ye do y<sup>e</sup> ye haue spoken.

And the children of Gad & of Ruben spake vnto Moses sayenge: thy seruauntes will do as my lorde commaundet. Oure childe oure wyues substance & all oure catell shall remaine here in the cities of Gilead. But we thi seruauntes will goo all harnesssed for the warre vnto batayle before the Lorde / as my lorde hath sayed.

And Moses comaunded Eleazer y<sup>e</sup> preast & Josua y<sup>e</sup> sonne of Nun & the aunciet hedes of the tribes of the children of Israel / & sayed vnto them: Yf the children of Gad and Ru-

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So. lxi.

ben will goo with you ouer Jordane / all prepared to fyght before the Lorde: then when the lande is subdued vnto you / geue them the lande of Gilead to possesse / but & yf they will not goo ouer with you in harnessse / then they shall haue their possessions amonge you in y<sup>e</sup> lande of Canaan. And the children of Gad & Ruben answered sayenge: that which y<sup>e</sup> Lorde hath sayed vnto thi seruauntes we will doo. We wil goo harnesssed before the Lorde in to the lande of Canaan / & the possession of oure enheritaunce shall be on this syde the Jordan.

And Moses gaue vnto y<sup>e</sup> children of Gad and of Ruben & vnto halfetherybe of Manasse the sonne of Joseph / the kyngdome of Sihon kyng of the Amontes / and the kyngdome of Og kyng of Basan / the lande that longed vnto the cities thereof in the costes of the contre rounde aboute. And the children of Gad bylt Dibon / ataroth / Aroer / Atroth / Sophan / Jaaser / Jegabcha / Bethnimra & Betharan stronge cities / and they bylt foldes for their shepe. And the children of Ruben bylt Zesebon / Elalea / Biriathaim / Nebo / Baal Meon and turned their names / and Sibasma also: & gaue names vnto the cities which they bylt.

And the children of Machir the sonne of Manasse went to Gilead and tofeir / and put out the Amontes y<sup>e</sup> weretherein. And Mos

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ses gaue Gilead vnto Machir the sonne of Manasse / & he dwelt therein. And Jair the sonne of Manasse wote & toke y small townes thereof / & called the townes of Jair. And Nobah went & toke Kenath with the townes longinethereto / & called it Nobah after his awne name.

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**T**hese are the iurneyes of the childern of Israel which went out of the lande of Egipte with their armes vnder Moses ad Aaron. And Moses wrote their goenge out by their iurneyes at y comaunderment of the Lorde: euen these are y iurneyes of their goenge out. The childern of Israel departed from Raheses the. xv. daye of the first moneth / on y morowe after Passes ouer & went out with an hie hande in the synghe of all Egipte / while the Egyprians buried all their firstborne which the Lorde had smoten amongeth. And vppō their goddes also the Lorde dyd execution. And y childern of Israel remoued from Rahemes and pitched in Sucoth.

And they departed frō Sucoth & pitched their tentes in Ethā / which is in the edge of y wyldernes. And they remoued frō Ethā ad turned vnto the entrynge of Hiroth which is before baall Zephon / & pitched before Migdol. And they departed frō before Hiroth & went thorow the myddes of the see in to the wildernes / & wēt. iij. dayes iurney in y wildernes

xxxiij. Chapter.

Jo. lxx.

dernesse of Ethā / & pitched in Marah. And they remoued frō Marah & wēt vnto Elim where were. xij. fountaynes ad. lxx. datetrees and they pitched there.

And they remoued from Elim & laye fast by the red see. And they remoued frō the red see & laye in y wildernes of Sin. And they toke their iurney out of y wildernes of Sin / & sett vpp their tentes in Saphka. And they departed from Saphka / and laye in Alus. And they remoued from Alus / & laye at Raphedim / where was no water for the people to drynke. And they departed from Raphedim / and pitched in the wildernes of Sinai.

And they remoued from the desert of Sinai / & ledged at the graues of Iust. And they departed from the sepulchres of Iust / ad laye at Baseroth. And they departed from Baseroth / & pitched in Rithma. And departed frō Rithma and pitched at Rimon Perez. And they departed from Rimon Perez / & pitched in Libna. And they remoued from Libna / & pitched at Kissa. And they iurneyed frō Kissa ad pitched in Behelatha. And they went frō Behelatha / & pitched in mount Sapher. And they remoued from mount Sapher / and laye in Sarada. And they remoued from Sarada / and pitched in Mathelech.

And they remoued from Mathelech / & laye at Tabath / ad they departed frō Tabath & pitched at Tharash. And they remoued frō

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Tharath/and pitched in Mithca. And they went from Mithca/and lodged in Basimona. And they departed from Basimona/and laye at Mosereth. And they departed from Mosereth/and pitched amonge the childern of Jaccon. And they remoued from the childern of Jaccon/ad laye at Hor gidgad. And they went from Hor gidgad/and pitched in Jathbartha. And they remoued from Jathbartha/and laye at Abirona. And they departed from Abirona/and laye at Ezeon gaber. And they remoued from Ezeon gaber/and pitched in the wilderness of Sin/which is Cades.

And they remoued from Cades/a pitched in mount Hor/in y edge of the londe of Moab. And Aaron the preast went vpp into mount Hor at the commandment of y Lorde & dyed there/euen in the fortieth yere / after the childern of Israel were come out of y londe of Egypte/a in the first daye of the fyfte moneth. And Aaron was an hundred ad

xxxiij. yere olde when he dyed in mount Hor

And Kinge Erad the canaanite which dwelt in y south of y lond of canaa / herd y the childern of Israel were come.  
And they departed fro mount Hor/a pitched in Salmona. And they departed from Salmona/a pitched in Phimon/a they departed from Phimon/a pitched in Oboth. And they departed fro Oboth/a pitched in Jgim

xxxiij. Chapter. So. lxiij.

Abarim in the borders of Moab. And they departed from Jgim/and pitched in Sibon Gad. And they remoued from Sibon Gad/and laye in Almon Diblathama. And they remoued from Almon Diblathama/ad pitched in y mountaynes of Abarim before Aisbo. And they departed from the mountaynes of Abarim/a pitched in the feldec of Moab fast by Jordane nye to Jericho. And they pitched upon Jordayne/from Beth Baicsmoth vnto y playne of Sitim in y feldec of Moab

And the Lorde spake vnto Moses in the feldec of Moab by Jordayne nye vnto Jericho/saye ge: speake vnto the childern of Israel and saye vnto them: when ye are come ouer Jordane in to the londe of Canaan/ set that ye dryue out all the inhabitants of the londe before you/a destroy their ymaginations & all their ymages of Metall/ad plucke downe all their alters bilt on hilles: And possesse y londe & dwell therein / for I haue geuen you the lond to enioye it. And ye shall denyde the enheritaunce of the londe by lott amonge youre kynreddees/ad gene to the moo the moare enheritaunce/a to the fewer the lesse enheritaunce. And youre enheritaunce shalbe in y trybes of youre fathers/in y place where euery mane lott fallerh.

But and yf ye will not dryue out the inhabitants of y londe before you/then these which ye let remayne of the/shalbe thornes in youre

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eyes and dartes in youre sydes / & shall vere you in the lode wherein ye dwell. More ouer it will come to passe / y I shall doo vnto you as I thoughte to doo vnto them.

The xxxiiij. Chapter.

**A**nd the Lorde spake vnto Moses saye enge: comaunde the childern of Israel and saye vnto them: when ye come in to the londe of Canaan / this is the londe that shall fall vnto youre enheritaunce / the londe of Canaan with all hir costes. And youre south quarter shalbe from the wilderness of Sin alonge by the coste of Edom / so that youre south quarter shalbe from the syde of the salte see eastwarde / & shall set a compasse fro the south vpp to Acrabim / & reach to Sinna. And it shall goo out on y south syde of Eades Bernea / & goo out also at Hazer Adar / and goo alonge to Azmon. And shall set a copasse from Azmon vnto the ryuer of Egypte / and shall goo out at the see.

And youre west quarter shall be the grete see / which coste shalbe youre west coste.

And this shalbe youre north quarter: ye shall compasse from the grete see vnto mount Hor. And from mount Hor / ye shall compasse & goo vnto Benath / and the ende of y coste shalbe at Sedada / & the coste shall reach out to Siphon and goo out at Hazer Enan. And this shalbe youre north quarter.

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And ye shall compasse your recast quarter fro Hazer Enan to Sepham. And the coste shall goo downe from Sepham to Ribla on the east syde of Ain. And then descende and goo out at the syde of the see of Chinerah eastwarde. And then goo downe alonge by Jordayne / and leue at the salte see. And this shall be youre lode with all the costes thereof rounde aboute.

And Moses commaunded the childern of Israel saye ge: this is the lode which ye shall inheritt by lotte / and which the Lorde comaunded to geue vnto. x. trybes and an halfe: for the trybe of the childern of Ruben haue receaued / in the houssholdes of their fathers / and the trybe of the childern of Gad in their fathers houssholdes / & halfe the trybe of Manasse / haue receaued their enheritaunce / that is: s. wete. ii. trybes and an halfe haue receaued their enheritaunce on y other syde of Jordayne by Jericho eastwarde / towarde the senne rysynge.

And the Lorde spake to Moses saye enge: These are the names of y men / which shall deuyde you the londe to inheritt. Eleazer y presast / ad Josua the sonne of Nun. And ye shall take also a lorde of euery trybe to deuyde the londe / whose names are these: In the trybe of Iuda / Caleb y sonne of Iephune. And in y trybe of y childern of Simeon / Semuel y sonne of Amud / ad in y tribe of Be Jamin / Eli



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dad the sonne of Eilon. And the intrybe of y<sup>e</sup> childern of Dan/the lorde Bucki the sonne of Jagli. And amonger the childern of Joseph: in the trybe of the childern of Manasse/the lorde Ganiel the sonne of Ephod. And in the trybe of the childern of Ephraim/y<sup>e</sup> lorde Cesmuell the sonne of Siphthan. And in the trybe of the sonnes of Zabulon/y<sup>e</sup> lorde Elizaphan the sonne of Parnac. And in the trybe of the childern of Issachar/the lorde Palthiel y<sup>e</sup> sonne of Asan. And in the trybe of the sonnes of Affer/the lorde Ahihud y<sup>e</sup> sonne of Selomi. And in the trybe of the childern of Naphtali/the lorde Peda El the sonne of Ammihud. These are they which the Lorde commaunded to denyder the enheritaunce vnto the childern of Israel/in the londe of Canaan.

The xxxv. Chapter.

**A**nd the Lorde spake vnto Moses in y<sup>e</sup> felde of Moab by Jordayne Jericho sayenge: commaunde the childern of Israel/that they geue vnto the leuites of the enheritaunce of their possession:cities to dwell in. And ye shall geue also vnto the cities of y<sup>e</sup> leuites/suburbes rounde aboute them. The cities shalbe for them to dwell in / and y<sup>e</sup> suburbs for their carell/possession and all manner bestes of theirs.

And the suburbs of the cities which ye shall geue vnto the leuites/shall reach from the wall of y<sup>e</sup> citie outward/a thousande cu-

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bites rounde aboute. And ye shall measure without the citie / and make the vtmost border of the east syde: two thousande cubites/ And the vtmost border of the south syde: two thousande cubites / And the vtmost border of the west syde: two thousande cubites: and the vtmost border of the north syde: two thousande cubites also: and the citie shalbe in the myddes. And these shall be the suburbs of their cities.

And amonger the cities which ye shall geue vnto the leuites / there shall be sixe cities of fraunches which ye shall geue to that intent that he which fillerh / maye flye thyder. And to them ye shall adde. xliij. cities mo: so that all the cities which ye shall geue the leuites shalbe. xlvij. with their suburbs. And of the cities which ye shall geue oute of the possessyons of the childern of Israel / ye shall geue many out of their possessions that haue moche and fewe out of their possessions that haue litle: so that every tribe shall geue of his cities vnto the leuites / accordinge to the enheritaunce which he enheriterh.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and saye vnto them: when ye be come ouer Jordayne into the londe of Canaan / ye shall bylde cities whiche shalbe priuyleged townes for you: that he whiche sleeth a man vnwares / maye flye thither. And the cities shalbe to



The righte  
use of sence  
martyes.

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flee from the executer of bloude/that he whye  
che fylled dye not/vntill he stonde before the  
congregation in iudgement. And of these  
vi. fre cities which ye shall geue .iij. ye shall  
geue on this syde Jordayne and .iij. in y lons  
de of Canaan. And these sixe fre cities shal  
be for the childern of Israel & for the siranne  
ger & for him that dwelth amonge you / y  
ail thei which kill any persone vnwares/ma  
ye flee thither.

Yf any man smyte another with a wepō  
of yernethat he dye/than he is a murtherer/  
a shall dye for it.

Yf he smyte him with a throwinge stone  
that he dye therewith/then he shall dye: for  
he is a murtherer and shalbe slayne there  
fore.

Yf he smyte him with a handwepon of  
woodd that he dye therewith / then he shall  
dye: for he is a murtherer and shalbe slayne  
therefore.

The iudge of bloude shall flee the murther  
er/as soone as he fynderh him: Yf he thurst  
him of hate or hurle at him with layenge of  
wayte that he dye or smyte him with his han  
de of ennye that he dye / he that smote him  
shall dye/for he is a murtherer. The iustice  
of bloude shall flee him as soone as he fyn  
derh him.

But and yf he puffed him by chaunce &  
not of hate or cast at him with any maner of

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Folio. lxxv.

thyng and nor of layenge of wayte: or cast  
any maner of stone at him that he dye there  
with/and sawe him not: And he cast it upon  
him and he dyed / but was not his enemye  
nether soughte him ony harme: Then the co  
gregation shall iudge betwene the fleer ad  
the executer of bloude in soche cases. And  
the congregation shall deliuer the fleer out  
of the hande of the iudge of bloude / and  
shall restore him agayne vnto the fraunz  
chesed cytye/whorher he was fled. And  
he shall byde there vnto the dethe off the  
hye p:caste which was anoynted with hos  
ly oyle.

But and yf he came without the borders  
of his priuyleged citie whether he was fled/  
yf the bloude venger fynde him without the  
borders of his fre towne / he shall flee the  
murtherer and be giltyesse/because he shul  
de haue bidden in his fre towne vntill the  
deth of the hye p:caste / and after the deth of  
the hye p:caste/he shall returne agayne vnto  
to the londe of his possessyon. And this  
shalbe an ordinaunce and a lawe vnto you/  
amonge youre childern after you in all your  
re habitacions.

Whoseuer sleeth / shalbe slaine at y mous  
the of witnessse. For one witnessse shall not  
answere agenste one persone to put him to  
deeth. Moreover ye shall take none amens  
des for the lyfe of the murtherer whiche is

B. ij.

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worthy to dye: But he shall be put to death. Also ye shall take none atonement for him y<sup>e</sup> is fled to a fre cite/that he shulde come agayne and dwell in the londe before the death of the hie preast.

And se that ye polute not the londe which ye are in/for bloude defyleth the londe. And the londe can none other wyse be clensed of y<sup>e</sup> bloude that is shed therein/but by the bloude of it that shed it. Defyle not therfore the londe which ye inhabit/a in the myddes of which I also dwelt/for I am y<sup>e</sup> Lorde which dwell amonge the childern of Israel.

The xxxvi. Chapter.

**A**nd the auncest heedes of the childern of Gilead the sonne of Machir y<sup>e</sup> sonne of Manasse of the kynred of y<sup>e</sup> childern of Joseph/came forth and spake before Moses and the prynces which were auncest heedes amonge the childern of Israel & sayed: The Lorde commaunded my lorde to geue y<sup>e</sup> land to inherette by lotte to the childern of Israel. And then my lord commaunded in y<sup>e</sup> name of the Lorde to geue the inheritaunce of Zelaphead oure brother vnto his daughters. Now when any of the sonnes of the trybes of Israel take them to wyues/then shall their inheritaunce be taken from the inheritaunce of oure fathers/and shall be put vnto the inheritaunce of the trybe in which they

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are and shall be taken from the lot of oure inheritaunce. And when the fre yere cometh vnto the childern of Israel/then shall their inheritaunce be put vnto the inheritaunce of the trybe where they are in/and so shall their inheritaunce be taken awaye from the inheritaunce of the trybe of oure fathers.

And Moses commaunded the childern of Israel at the mouth of the Lorde sayenge: the trybe of y<sup>e</sup> childern of Joseph haue sayed well. This therfore doeth the Lorde commaunde the daughters of Zelaphead sayenge: let them be wyues to whom they the silfe thynke best/but in the kynred of the trybe of their father shall they marye/that the inheritaunce of the childern of Israel roole not from trybe to trybe. But that the childern of Israel maye abyde/every man in the inheritaunce of the trybe of his fathers. And every daughter that possesseth any inheritaunce amonge the trybes of the childern of Israel/shalbe wife vnto one of the kynred of the trybe of hir father/that the childern of Israel maye enioy every man the inheritaunce of his father/ & that the inheritaunce goo not from one trybe to another: but that the trybes of the childern of Israel/maye abyde every man in his owne inheritaunce.

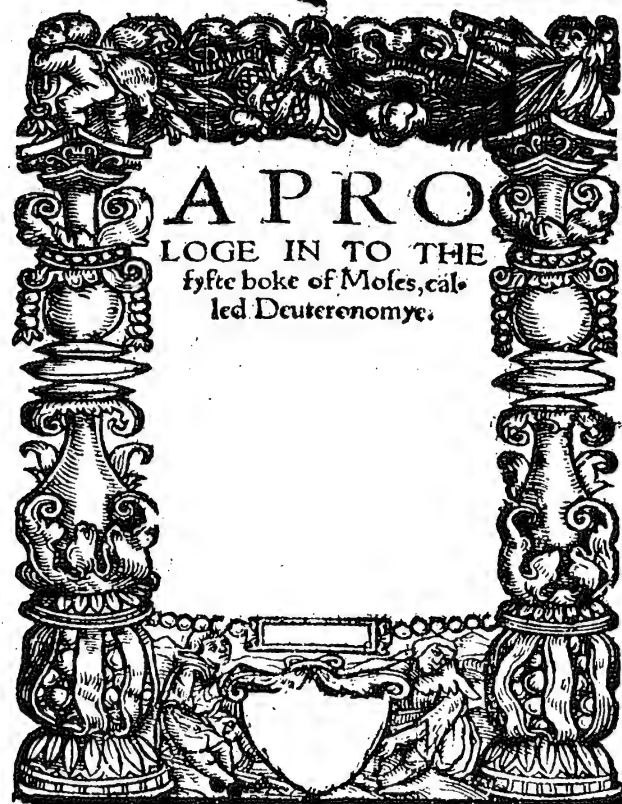
And as the Lorde commaunded Moses even so dyd the daughters of Zelaphead: Mahela, Thirza, Bagla/Milca and Noa/

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And were married vnto their fathers brothers  
sonnes/ of the kynred of the children of Ma-  
nasse the sonne of Joseph: and so they had the-  
ir inheritaunce in the tribye of the kynred of  
their father.

These are the commaundmentes & lawes  
which the Lorde commaunded thoro Mo-  
ses vnto the children of Israel in the feldeo  
of Moab apon Jordayne nye vnto Jericho.

**¶ The ende of the. iij. boke of Moses.**



# A PRO

LOGE IN TO THE  
fyste boke of Moses, cal-  
led Deuteronomye.



His is a boke worthy  
to be rede in daye and  
nyghte and neuer to be  
oute of handes. For it  
is the most excellent of  
all the bookes of Moses  
It is easye also and light  
and a very pure gospell  
that is to wete, a preachinge of fayth and loue :  
deducinge the loue to God oute of fayth, and  
the loue of a mans neyghboure out of the loue  
of God. Herin also thou mayst lerne right me  
ditacion or contemp'acyon, which is nothing  
els saue the callinge to mynde and a repeatyng  
in the hert of the gloriouse and wonderfull dea  
des of God, and of his terrible handelinge off  
his enemyes and mercysfull entreating of them  
that come when he calleth them which thinge  
this boke doth and almost nothinge els.

In the.iiij. first chaptres he reherfeth the be  
nefites of God done vnto the, to prouoke the  
to loue, and his mightie deades done aboue all  
naturall power and beyonde all naturall capaci  
te of fayth, that they might beleue God and tru  
st in him and in his strength. And thyrde he  
reherfeth the fyre plagues of God vppon his  
enemyes and on them which therowre impacien  
tie and vnbeleffe fell from him : partelye to  
same

tame and abate the appetites of the fleshe whi  
che alwaye fyght agens the spirite, and parte  
ly to bridle the wilde raginge lustes of the in  
whom was no spirite: that though they had no  
power to do good of loue, yet at the lest waye  
they shulde absteine from outwarde euell for  
feare of wrath and cruell vengeance whiche  
shuld fall vppon them and shortly finde them  
oute, yf they cast vpp goddes nurter and runne  
at ryotte beyonde his lawes and ordinaunces.  
Moreouer he chargeth them to put nought to  
nor take oughte awaye from goddes wordes,  
but to be diligent onely to kepe them in reme  
braunce and in the harte and to teache their  
childern, for feare of forgettinge. And to be  
ware ether of makynge imagerye or of bowin  
ge them selues vnto images sayenge: Ye saue  
no image when God spake vnto you, but here  
de a voyce onely and that voyce kepe and the  
runto cleaue, for it is youre liffe and it shall sa  
ue you. And finally yf (as the frayltie of al flesh  
is) they shall haue fallen from God and he ha  
ue brought them in to trouble, aduersyte, and co  
braunce and all necessite: yet yf they repent and  
turne, he promyseth them that God shall reme  
bre his mercie and receave the to grace agayne

In the fyfte he repeteth the .x. commaundme  
ntes and that they myght se a cause to do them

A ij of loz

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of loue, he biddeth them remembre that they were bounde in Egipte and how God deliuered them with a mightie hande and a stretchyd out arme, to serue him and to kepe his commaundmentes: as Paule sayeth that we are bought with Christes bloude and therefore are his seruauntes and not oure awne, and ought to seke his will and honoure onlye and to loue and serue one another for his sake.

In the sixte he setteth out the fountayne off all commaundmentes: that is, that they beleue how that there is but one God that doeth all, and therefore ought onlye to be loued with all the herte, all the soule and all the myghte. For loue only is the fulfilling of the commaundmentes, as Paule also sayeth vnto, the Romaynes and Galathians likewise. He warneth the also that they forgett not the commaundmentes, but teach the their children and to shew the ir children also how God deliuered the out of the bondage of the Egiptians to serue him and his commaundmentes, that the children myght see a cause to worke of loue, likewise.

The seuēth is all together of faith: he remooueth all occasiōs that might withdrawe them from the fayth, and pulleth them also from all confidence in them selues, and sturreth the vp to trust in god boldlye and onlye.

Of the

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Of the eyght chaptre thou seyst how that the cause of all temptation is, that a mā might se his awne herte. For whē I am brought in to that extremitie that I must ether suffre or forsake god, then I shall feale how moch I beleue and trust in him, and how moch I loue him. In like maner, yf my brother do me euell for my good, then yf I loue him when there is no cause in him, I see that my loue was of god, and euē so yf I then hate him, I feale and perceave that my loue was but wordly, And finallye he sturreth the to the fayth and loue of god, and dryveth them fro all confidence of their awne selues.

In the nyynth also he moueth the vnto faith and to put their trust in god, and draweth the from confidence of them selues by rehearsing all the wekednesse which they had wrought from the first daye he knew them vnto that same daye. And in the end he repeteth how he coniuered god in horeb and ouercame him with prayer, where thou mayest lerne the right maner to praye.

In the tenth he rekeneth vpp the pith of all lawes and the keepinge of the lawe in the harte: which is to feare god loue him and serue him with all their harte soule and mighte and kepe his commaundmentes of loue. And he sheweth a reason why they shuld that doo: euē because

because god is lord of heuen and erth and hath also done all for them of his awne goodnesse without their deservinge. And then out of the loue vnto god he bringeth the love vnto a mans neyghboure sayenge: god is lorde aboue all lordes and loveth all his seruantes indifferently, as well the poore and feble and the straunger, as the rich and mightye, and therefore wil that we loue the poore and the straunger. And he addeth a cause, for ye were straungers and god deliuered you and hath brought you vnto a londe where ye be at home. Loue the straunger therefore for his sake.

In the .xi. he exhorteth them to loue and feare god, and reherceth the terrible dedes off god vppon his enemies, and on them that rebelled agens him. And he testifieth vnto the both what will folow yf they loue and feare god, and whate also yf they despise him and breake his commaundment.

In the .xij. he commaundeth to put out of the waye all that might be an occasion to hurte the fayth and forbiddeth to do ought after their awne mindes, or to altre the worde of god.

In the .xiiij. he forbiddeth to herken vnto ought saue vnto gods worde: no though he which counseleth contrarye shuld come with miracles, as Paule doth vnto the Galathians.

In the

In the .xliij the beestes are forbidde, partely for the vncleennesse of the, and partely to cause hate betwene the hethen and the, that they haue no couersatiō to gether, in that one abhorreth whatt the other eateth. Vnto this .xv. chaptre all pertayne vnto faith and loue cheslye. And in this .xv. he beginneth to entreate moare speciallye of thinges pertayninge vnto the comen welth and equite and exhorteth vnto the loue of a mans neyghboure. And in the .xvi. amonge other he forgetteth not the same. And in the .xviij. he entreateth of right and equite chesly, in so moche that when he loketh vnto faithe and vnto the, punishment of ydolatres, he yet endeth in a lawe of loue and equite: forbiddinge to comdemne any man vnder lesse then twoo witnessses at the lest and commaundeth to bringe the trespassers vnto the open gate of the cite where all men goo in and out, that all men might heare the cause and se that he had but right. But the pope hath founde a better waye, even to apposse him without any accusare and that secretlye, that no man knowe whether he haue right or no, ether haue his articles or answer: for feare lest the people shuld serch whether it were so or no.

In the .xviij. he forbiddeth all false and deuylishe craftes that hurte true fayth. Moreover because



because the people coude not heare the voyce of the lawe spokē to thē in fire, he promiset̄h thē a nother prophete to brige thē better tydinges which was spokē of christ oure sauour.

The.xix. ad so forth vnto the ende of the xxvij. is almost al to gether of love vnto oure neygboures ad of lawes of equite ad honestye with now ad then a respecte vnto fayth.

The.xxviii. is a terreble chapre ad to be trebled at: A christē mans harte might wel bleed for sorow at the readinge of it, for feare of the wrath that is like to come vpon us accordinge vnto all the curses which thou there readest. For acordinge vnto these curses hath god delst with all nacions, after they were fallē in to the abhominacions of blindnesse.

The.xxxix. is like terreble with a godly lessō in the ende that we shuld leue serchige of goddes secrettes ad geue diligēce to walke accordinge to that he hath opened vnto us. For the kepige of the cōmaūdmētes of god teacheth wisdome as thou mayest se in the same chapter, where Moses sayeth, kepe the cōmaūdmētes, that ye maye vnderstōd whate ye ought to do. But to serch goddes secrettes blideth a mā as it is wel proved by the swarmes of oure sophisters, whose wise bokes are now whē we loke ī the scripture, fōūde but ful of folishnesse.

The first Chapter of Deuteronomye. Fo. I.



Hese be the wordes which Moses spake vnto all Israel, on the other syde Iordayne in the wildernesse and in the feldes by the red see, betwene Pharā ad Tophel, Laban, Haze roth and Disahab. xij. dayes iurney from Horeb vnto Cades bernea, by the waye that leaseth vnto mount Seir. And it fortuneth the first daye of the .xi. moneth in the fortieth yere, that Moses spake vnto the childern of Israel accordinge vnto all that the Lorde had geuen him in commaundment vnto them, after that he had smote Sihon the kyng of the Amorites which dwelt in Hesbon, and Og kyng of Basan which dwelt at Astaroth in Edrei.

On the other syde Iordayne in the londe of Moab, Moses begane to declare this lawe sayenge: the Lorde oure God spake vnto us in Horeb sayenge: Ye haue dwelt longe ynough in this mount: departe therfore and take your iurney and go vnto the hilles of the Amorites and vnto all places nye there vnto: both feldes, hilles and dales: and vnto the south and vnto the sees syde in the londe of Canaan, and vnto libanon: euen vnto the greate ryuer Eu-

B phrates

I. Chapter.

phrates. Beholde, I haue set the londe before you: goo in therfore and possesse the londe which the Lord swaie vnto youre fathers Abraham, Isaac and Iacob, to geue vnto them and their seed after them.

And I sayde vnto you the same season: I am not able to bere you my selfe alone. For the Lorde youre God hath multiplyed you: so that ye are this daye as the starres of heauen in numbre (the Lorde god of youre fathers make you a thousande tymes so many moo as ye are, and blesse you as he hath promysed you) how (sayde I) can I my selfe alone, beare the combraunce, charge and stryffe that is amonge you: brynge therfore men of wysdome and of vnderstondinge and expert knowne amonge youe trybes, that I maye make them rulers ouer you.

And ye answered me and sayed: that which thou hast spoken is good to be done. And then I toke the heedes of youre trybes, men of wysdome and that were expert, and made them rulers ouer you: captaynes ouer thousandes and ouer hundredes ouer fiftie and ouer ten, and officers amonge youre trybes.

Iudges.

And I charged youre Iudges the same tymes sayenge: heare youre brethern and iudge righte

I. Chapter.

righteously betwene euery man and his brother and the straunges that is with him. Se that ye knowe no man in Iudgement: but heare the small as well as the greate and be afraied of no man, for the lawe is Gods. And the cause that is to harde for you, brynge vnto me and I will heare it. And I commaunded you the same season, all the thinges which ye shulde doo.

And then we departed from Horeb and walked thorow all that greate and terrible wilderness as ye haue sene alonge by the waye that ledeth vnto the hilles of the Amorites, as the Lorde oure God commaunded us, and came to Cades bernea. And there I sayed vnto you: Ye are come vnto the hilles of the Amorites, which the Lorde oure God doth geue vnto us. Beholde the Lorde thi God hath sett the londe before the, goo vpp and conquere it, as the Lorde God of thy fathers sayeth vnto the: feare not, nether be discoraged.

And then ye came vnto me euery one and sayed: Let us sende men before us, to serche us out the londe and to brynge vs worde agayne, both what waye we shall goo vpp by, and vnto what cities we shal all come. And the sayenge pleased me well

B ij. and I

I. Chapter

and I toke .xij. men of you, of euery trybe one. And they departed and went vp in to the hye contre and came vnto the ryuer Escoll, and serched it out, and toke of the frute of the londe in their hondes and brought it doune vnto us and brought us worde agayne and sayde: it is a good lande which the Lorde oure God doeth geue us.

Notwithstandinge ye wolde not consente to goo vpp, but were dishobedient vnto the mouth of the Lorde youre God, and murmured in youre tentes and sayde: because the Lorde hateth us, therefore he hath brought us out of the londe of Egipte, to deliuer us in to the handes of the Amorites and to destroye us. How shall we goo vpp? Oure brethern haue discouraged oure hartes sayenge: the people is greater and taller than we, and the cities are greater and walked euen vpp to heauen, and moreover we haue sene the sonnes of the Enakites there.

And I sayed vnto you: dreade not nor be afrayed of the: The Lorde youre God which goeth before you, he shall fyghte for you, accordinge to all that he dyd vnto you in Egipte before youre eyes and in the wilderness: as thou hast sene how that the Lorde thy God bare the as a man shulde beare his sonne, thorough

out al

I. Chapter

Fo. III.

out all the waye which ye haue gone, vntill ye came vnto this place. And yet for all this sayenge ye dyd not beleue the Lorde youre God which goeth the waye before you, to serche you out a place to pitche youre tentes in, in fyre by nyght, that ye myghte se what waye to go and in a cloude by daye.

And the Lorde herde the voyce of youre wordes and was wroth and swore sayenge, there shall not one of these men of this frowarde generacion se that good londe which I swore to geue vnto youre fathers. For. Caleb the sonne of Iephune, he shall se it, and to him I will geue the londe which he hath walked in and to his children, because he hath continually folowed the Lorde. Likewise the Lorde was angrye with me for youre sakes sayenge: thou also shalt not go in thither. But Iosua the sonne of Nun which stondeth before the, he shall go in thither. Bolde him therefore for he shall deuyde it vnto Israel. Moreover youre children which ye sayed shulde be a praye, and youre sonnes which knowe nether good nor bad this daye, they shall goo in thither and vnto them I will geue it, and they shall enioye it. But as for you, turne backe and take youre iurneye in to the wilderness: euen the waye to the reed see.

Then ye answered and sayed vnto me: We haue

## II. Chapter.

haue synned agens the Lorde: we will goo vp and fyghte, acordinge to all that the Lorde oure God comaunded us. And whē ye had gyrded on euery man his wepons of warre and were ready to goo vp in to the hilles, the Lorde sayed vnto me: saye vnto thē, se that ye go not vp and that ye fyghte not, for I am not amōge you: lest ye be plagued before youre enemies.

Here thou seest the very image of the papistes. For they like where Gods worde is, there they helpe not ad where it is not there they be bold.

\*. And whē I told you ye wold not heare: but disobeyed the mouth of the Lorde, and went presumptuously vp in to the hilles.

Thē the Amorites which dwelt in those hilles, came out agens the you and chased you as bees doo, and hewed you in Seir, euē vnto Horma. And ye came agayne and wepte before the Lorde: but the Lorde wolde not heare youre voyce nor geue you audience. And so ye abode in Cades alōge season, acordinge vnto the tyme that ye there dwelt.

The.ij. Chapter.

**T**Hen we turned and toke oure iurney in to the wildernesse, euē the waye to the red see as the Lord comaunded me. And we compassed the mountayns of Seir a lōge tyme. Thē the Lorde spake vnto me saienge: Ye haue cōpassed this mountayns lōge ynough, turne you northwarde. And warne the people say

enge

## II. Chapter.

Fo. III.

enge: Ye shall goo thorow the costes of youre brethern the childern of Esau which dwell in Seir, and they shalbe afrayed of you: But take good hede vnto youre selues that ye prouoke thē not, for I wil not geue you of their lōde, no not so moch as a fote breadeth: because I haue geue mount Seir vnto Esau to possesse. ye shal all bye meate of thē for money to ete, and ye shall bye water of thē for money to drinke. For the Lorde thy God hath blessed the in all the workes of thine hāde, and knew the as thou wast test thorow this greate wildernesse. Moreover the Lorde thi God hath bene with the this. And yeres, so that thou hast lacked nothinge.

And whē we were departed from oure brethern the childern of Esau which dwell in Seir by the felde waye from Elath and Ezion Gaber, we turned and went the waye to the wildernesse of Moab. I thē the Lorde sayed vnto me se that thou vex not the Moabites, nether prouoke thē to batayle for I will not geue the of their lōde to possesse: because I haue geue Ar vnto the childern of loth to possesse. The Emimes dwell there in in tymes past, a people grea te, many and tal, as the Enakimes: which also were takē for geantes as the Enakimes: And the Moabites called thē Emymes. In like maner the Horimes dwell in Seir before time which

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the children of Esau cast out, and destroyed them before them and dwelt there in their steade: as Israel dyd in the londe of his possessiō which the Lorde gaue them

Now ryle vpp (sayed) I had get you ouer the ryuer Zared: and we went ouer the ryuer Zared. The space in which we came from Cades bernea vntill we were come ouer the ryuer Zared was. xxxviij. yeres: vntill all the generacion of the men of warre were wasted out of the host as the Lorde swaie vnto the. For in dede the hande of the Lorde was agēst the, to destroye them out of the host, till they were consumed.

And as soone as all the men of warre were consumed and deed from amonge the people, then the Lorde spake vnto me sayenge. Thou shalt goo thowrow Ar the coste of Moab this daye, and shalt come nye vnto the children of Ammon: so that thou vexe them not, nor yet prouoke them. For I will not geue the of the londe of the children of Ammon to possesse, because I haue geuen it vnto the children of loth to possesse. That also was taken for a londe of geauntes and geauntes dwelt therim in olde tymes, and the Ammonites called them Zamzummys. A people that was great, many and taule, as the Enakmys. But the Lorde

II. Chapter.

Fo. V

Lorde destroyed them before the Ammonites, and they cast them out and they dwelt there in their steade: as he dyd for the children of Esau which dwell in Scir: euē as he destroyed the horyms before them, and they cast them out and dwell in their steade vnto this daye. And the Avims which dwelt in Hazarim euē vnto Aza, the Caphthoryms which came out of Caphthor destroyed them and dwelt in their rowmes.

Ryle vp, take youre journey and goo ouer the ryuer Arnon. Beholde, I haue geuen in to thy hand Sihō the Amorite kynge of Hesbō, and his londe. Goo to and conquere and prouoke him to batayle. This daye I will begynne to send the feare and drede of the vpon all nacions that are vnder al portes of heauen: so that whē they heare speake of the, they shall tremble and quake for feare of the.

Then I sent messengers out of the wilderness of Kedemoth vnto Syhon kynge of Hesbon, with wordes of peace sayenge: Let me go thorow thy londe. I will go allweyes alonge by the hye waye and will nether turne vnto the righte hande nor to the left. Sell me meate for money for to eate, and geue me drinke for money for to drynke: I will go thorowe by fote only (as the children of Esau dyd vnto me whiche

### III. Chapter.

che dwell in Scir and the Moabites whiche dwell in Ar) vntyll I be come ouer Iordayne, in to the londe which the Lorde oure God geueth vs.

But Sihon the kinge of Helbon wolde not let vs passe by him, for the Lord thy God had hardened his sprite and made his herte tough because he wold deliuer him in to thy hondes as it is come to passe this daye.

And the Lorde sayed vnto me: beholde, I haue begonne to set Sihon and his londe before the: goo to and conquere, that thou mayst possesse his londe. Then both Sihon and all his people came out agens vs vnto batayle at Iahab. And the Lorde set him before vs, and we smote hym and his sonnes and all his people.

And we toke all his cities the same season, and destroyed all the cities with men, women, and childern ad let nothinge remayne, saue the catell only we caught vnto oure selues and the spoyle of the cities which we toke, from Aroer vppon the brynke off the riuer off Arnon, and the citie in the ryuer, vnto Gilead: there was not one citie so stronge for vs. The Lorde oure God deliuered all vnto vs: only vnto the londe of the childern of Ammonye came not, nor vnto all the coste of the riuer Iabock  
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### III. Chapter. Fo. XIII

ner vnto the cities in the mountaynes, nor vnto what soeuer the Lorde oure God forbade vs.

#### ¶ The. iij. Chapter.

**T**Hen we turned and went vpp the waye to Basan. And Og the kinge of Basan came out agens vs. both he and all his people to batayle at Edrey. And the Lorde sayed vnto me: feare him not, for I haue deliuered him and all his people ad his lande in to thy hande ad thou shalt deale with hi as thou dealest with Sihon kyng of the Amorites which dwelt at Helbon. And so the Lorde oure God deliuered in to oure handes, Og also the kinge off Basan and al his folke, And we smote him vntyll noughte was left him.

And we toke all his cities the same season (for there was not a citie whiche we toke not from them) euen .iij. score cities, all the region of Argob, the kyngdome of Og in Basan. All these cities were made stronge with hie walles, gates and barres, besyde vnwalled townes a greate maynye. And we vtterly destroyed them, as we played with Sihon kyng off Helbon: bringing to nought al the cities with men, women and childern. But all the catell and the spoyle of the cities, we caughte for oure

oure selues.

### III. Chapter.

And thus we toke the same ceason, the Iō. ad out of the hande of two kynges of the Amorites on the other syde Iordayne, from the ryuer of Arnon vnto mount Hermon (which Hermon the Sidons call Sirion, but the Amorites call it Senyr) all the cities in the playne ad all Gilead and all Basan vnto Salcha and E. drci, cities of the kingdome of Og in Basan. For only Og kyng of Basan remayned of the remnaūt of the geauntes: beholde, his yernen bed is yet at Rabath amonge the childern off Ammō. ix. cubettes longe ad, iiii. cubetes brode, of the cubettes of a man.

And when we had conquered this londe the same tyme, I gaue from Arocr which is apon the riuer of Arnon, and halfe mount Gilead and the cities thereof vnto the Rubenites, and Gadites. And the rest of Gilead and all Basan the kingdome of Og, I gaue vnto the halfe trybe of Manasse: all the regiō of Argob with all Basan was called the londe of geauntes. Iair the sonne of Manasse toke all the regiō of Argob vnto the costes of Gesuri ad Machati, and called the townes of Basan after his owne name: the townes of Iair vnto this daye. And I gaue half Gilead vnto Machir. And vnto Ruben ad Gad, I gaue from Gilead vnto

### III. Chapter.

Fo. TII.

ad vnto the ryuer of Arnon ad half the valey ad the coste, euē vnto the ryuer Iabock which is the border of the childern of Ammon, and the felde ad Iordayne with the coste, from Cenereth even vnto the see in the felde which is the salt see vnder the sprynges off Pisga eastwarde.

And I commaunded you the same tyme (ye Ruben ad Gad) sayeng: the Lorde your God hath geuen you this londe to enioye it: se that ye go harnesssed before youre brethern the childern of Israel, all that are mē of warre amonge you. Your wyues only youre childern ad youre catell (for I wote that ye haue moch catell) shall abyde in youre cities which I haue geuen you, vntyll the Lorde haue geue rest vnto your brethern as well as vnto you, and vntyll they also haue conquered the londe which the Lorde your God hath geuen them beyonde Iordayne: and then returne agayne euery mā vnto his possession which I haue geue you.

And I warned Iosua the same tyme sayeng thine eyes haue sene all that the Lorde your God hath done vnto these two kynges, euē so the Lorde will doo vnto all kyngdomes whither thou goest. Feare them not, for the Lorde your God he it is that fighteth for you.

And I besoughte the Lorde the same tyme sayng



III. Chapter.

sayenge : O lorde Iehoua, thou hast begonne to shewe thy seruaunte thy greatnesse and thy mightie hande for there is no God in heauen nor in erth that can do after thy workes and after thy power: let me goo ouer ad se the good londe that is beyonde Iordayne, that goodly lhye contre and Libanon. But the Lorde was angrie with me for youre sakes and wolde not heare me, but sayed vnto me, be content, and speake henceforth no moare vnto me of this matter, Get the vp in to the toppe of Pisga ad liste vpp thine eyes west, north, south ad east, ad beholde it with thine eyes for thou shalt not goo ouer this Iordayne. Moreover, charge Iosua and corage him and bolde him. For he shall go ouer before his people, and he shall deuyde the londe which thou shalt se vnto them. And so we abode in the valaye besyde Beth Peor.

¶ The.iiij. Chapter.

**A**ND now herken Israel vnto the ordinaunces ad lawes which I teache you, for to doo them, that ye maye lyue ad goo ad conqueere the londe which the Lorde God of youre fathers geueth you. Ye shall put nothinge vnto the worde which I commaunde you ne ther doo ought there from, that ye maye kepe the

No: ner yet corrupt it with falsie glois to cōvaine f. rissoule: but rebuke. A rissoules falsie leuinge ther e. and.

III. Chapter. Fo. XVI.

the commaundmentes off the Lorde youre God which I commaunde you. Your eyes haue sene what the Lorde dyd vnto Baal Peor: for al the men that folowed Baal Peor, the Lorde youre God hath destroyed from amonge you: But ye that claue vnto the Lorde youre God, are alyue every one of you this daye. Beholde, I haue taught you ordinaunces and lawes, soche as the Lorde my God commaunded me, that ye shulde do euē so in the londe whether ye goo to possesse it

Kepe them therfore and doo them, for that is youre wysdome and vnderstandyng in the syghte of the nacyons: whiche when they haue herde all these ordinaunces, shali saye: O what a wysle and vnderstandyng people is this greate nacion. For what nacion is so greate that hath Goddes so nye vnto hym; as the Lorde oure God is nye vnto vs, in all thynges, when we cali vnto hym? Yee, and what nacion is so greate that hath ordinaunces and lawes so ryghtuoussle, as all this lawe whiche I sett before you this daye.

Take hede to thy selfe therfore only ad kepe thy soule diligently, that thou forgett not the thynges which thine eyes haue sene and that they departe not out of thine harte, all the dayes of thine life: but teach them thy son

Teach yon children.

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### IIII. Chapter.

nes, and thy sonnes sonnes. The daye that I stode before the Lorde youre god in Horeb, when he sayed vnto me, gather me the people together, that I maye make them heare my wordes that they maye lerne to fere me as longe as they lyue vppon the erth and that they maye teache their childern: ye came and stode also vnder the hyll and the hyll burnt with fire: euen vnto the myddes of heauen, and there was darcknesse, cloudes and myst. And the Lorde spake vnto you out of the fire and ye herde the voyce of the wordes: But sawe no ymage, saue herde a voyce only,

The voyce is  
all together:  
vnto that ima-  
ge ought men  
to haue the-  
re herres.

And he declared vnto you his couenaunt, which he commaunded you to doo, euen .x. verses and wrote them in two tables of stone. And the Lorde commaunded me the same season to teache you ordynaunces and lawes, for to doo them in the londe whether ye goo to possesse it

Take hede vnto youre selues diligently as pertayninge vnto youre soules, for ye sawe no maner of ymage the daye when the Lorde spake vnto you in Horeb out of the fire: lest ye marre youre selues and make you grauen ymages after what soeuer likenesse it be: whether after the likenesse of man or woman or any maner beest that is on the erth or of any maner fether

red.

### IIII. Chapter

Fo. IX.

red foule that flieth in the ayre, or of any maner worme that crepeth on the erth or of any maner fysh that is in the water beneth the erth: Ye and lest thou lyfe vpp thyne eyes vnto heauen, and when thou seyst the sonne and the moone and the starres and what soeuer is contayned in heauen, shuldest be disceaued and shuldest bowe thi selfe vnto them and serue the thinges which the Lorde thy God hath distributed vnto all nacions that are vnder all quarters of heauen.

For the Lorde toke you and broughte you out of the yernen fornace of Egipte, to be vnto him a people of enheritaunce, as it is come to passe this daye. Forthermoare, the Lorde was angrie with me for youre sakes and swaure, that I shulde not goo ouer Iordane and that I shulde not goo vnto that good londe, which the Lorde thy God geueth the to enheritaunce. For I must dye in this londe, and shall not goo ouer Iordane: But ye shall goo ouer and conquere that good londe

Take hede vnto youre selues therfore, that ye forgett not the appoyntment of the Lorde youre God which he made with you, and that ye make you no grauen ymage of what soeuer it be that the Lorde thi God hath for-

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### IIII. Chapter.

bidden the. For the Lorde thi God is a cōsuminge fyre, and a geloufe God.

Yf after thou hast gotten childern and childerns childern and hast dwelt longe in the londe, ye shall marre youre selues and make grauen ymages after the liknesse of what so euer it be, and shall worke wekednesse in the syghte of the Lorde thy God, to prouoke him.

I call heauen and erth to recorde vnto you this daye, that ye shall shortly perefsh from of the londe whether ye goo ouer Iordayne to possesse it: Ye shall not prolonge youre dayes therein, but shall shortly be destroyed. And the Lorde shall scater you amonge nacions, and ye shalbe lefte few in numbre amonge the people whother the Lorde shall brynge you: and there ye shall serue goddes which are the workes of mans hande, wode and ston which nether se nor heare nor eate nor smell.

Neuer the later ye shall seke the Lorde youre God euen there, and shalt fynde him yf thou seke him with all thine herte and with all thy soule. In thi tribulacion and when all these thinges are come apon the, euen in the later dayes, thou shalt turne vnto the Lorde thy God, and shalt herken vnto his

### IIII. Chapter.

Fo. X.

to his voyce. For the Lorde thy God is a pitiefull God: he will not forsake the nether destroye the, nor forgett the appoyntmēt made with thy fathers which he swore vnto them.

For axe I praye the of the dayes that are past which were before the, sence the daye that God created man vppon the erth and from the one syde of heauen vnto the other whether any thinge hath bene lyke vnto this greate thinge or whether any soche thinge hath bene herde as it is, that a nacion hath herde the voyce of God speakinge out of fyre as thou hast herde, and yet lyued? ether whether God assayed to goo and take him a people from amonge nacions, thorow temptacions and sygnes and wonders and thorrow warre and with a mightie hande and a stretched out arme and wyth myghtye terrible sightes, acordynge vnto all that the Lorde youre God dyd vnto you in Egipte before youre eyes:

Vnto the it was shewed, that thou myghtest knowe, how that the Lorde he is God and that there is none but he.

Out of heauen he made the heare his voyce to nurter the, and vppon erth he shewed

C if.

### III. Chapter.

the his greates fyre, and thou hardest his wordes out of the fyre. And because he loued thy fathers, therefore he chose their seed after them and broughte the out with his presence and with his myghtye power of Egipte: to thrust out nations greater and myghtyer then thou before the, to bringe the in and to geue the their londe to enheritaunce: as it is come to passe this daye.

Vnderstonde therefore this daye and turne it to thine herte, that the Lorde he is God in heauen aboue and vppon the erth beneth there is no moo: kepe therefore his ordynaunces, and his commaundmentes which I commaunde the this daye, that it maye goo well with the and with thi childern after the and that thou mayst prolonge thy dayes vppon the erth which the Lorde thi God geueth the for euer.

Then Moses seuered. iij. cities on the other syde Iordane towards the sonne rysynge, that he shulde sle thither which had kylled his neyghboure vnwares and hated him not in tyme past and therefore shulde sle vnto one of the same cities and lyue: Bezer in the wildernesse euen in the playne contre amonge the Rubenites: and Ramoth in Gilead amonge the Gadites and Solan in Basan amonge the Manassites.

This

### V. Chapter.

Fo. II.

This is the lawe which Moses set before the childern of Israel, and these are the witness, ordynaunces and statutes which Moses tolde the childern of Israel after they came out of Egipte, on the other syde Iordayne in the valey besyde Beth Peor in the londe of Sihon kinge of the Amorites which dwelt at Hesbon, whom Moses and the childern of Israel smote after they were come out of Egipte, and conquered his lande and the lande of Og kinge of Basan. ij. kynges of the Amorites on the other syde Iordayne towards the sonne rysynge: from Aroar vppon the bancke of the ryuer Arnon, vnto mount Sion which is called Hermon and all the felde on the other syde Iordayne eastwarde: euen vnto the see in the felde vnder the springes of Pisga.

### The. v. Chapter.

And Moses called vnto all Israell and sayed vnto them: Heare Israel the ordynaunces and lawes which I speke in thine eares this daye, and lerne them and take hede that ye doo them. The Lorde our God made an appoyntment with us in Horeb. The Lorde made not this bonde with our fathers, but with us: we are they, which are all heare

V. Chapter.

all heare a lyue this daye. The Lorde talked w<sup>th</sup> th<sup>e</sup> face to face in the mou<sup>t</sup> out of the fyre. And I stode betwene the Lorde and you the same tyme, to shewe you the sayenge of the Lorde. For ye were afrayed of the fyre and therfore went not vpp in to the mount and he sayed.

I am the Lorde thy God which brought the out of the lode of Egipte the housse of bo<sup>d</sup> dage. Thou shalt haue therfore none other goddes in my presence.

Image

Thou shalt make the no grauen Image off any maner lykenesse that is in heauen aboue, or in the erth beneth, or in the water beneth the erth. Thou shalt nether bowe thy self vnto them nor serue them, for I the Lorde thy God, am a gelouse God, visettinge the wikednesse of the fathers vppon the children, euen in the thyrde and the fourth generacion, amonge them that hate me: and shew mercye apon thousandes amonge them that loue me and kepe my commaundmentes.

Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde will not holde him giltlesse, that taketh his name in payne.

Kepe the Sabbath daye that thou sanctifi-

V. Chapter.

Fo. XII.

He it, as the Lorde thy God hath commaunded the. Syxe dayes thou shalt laboure and doo all that thou hast to doo, but the seuenth daye is the Sabbath of the Lorde thy God: thou shalt doo no maner worke, nether thou nor thy sonne nor thy doughter nor thy seruante nor thy mayde nor thine oxe nor thyne asse nor any of thi catell nor the straunger that is within thy cytye, that thy seruante and thy mayde maye rest as well as thou. And remembre that thou wast a seruante in the londe of Egipte and how that the Lorde God, brought thee out thence with a myghtye hande and a stretched out arme. For which cause the Lorde thy God commaundeth the to kepe the Sabbath daye.

God sheweth a cause why we oughte to kepe his commaundmentes the pope doth not.

Honoure thi father and thi mother, as the Lord thy God hath comaunded the: that thou mayst prolonge thi dayes, and that it maye go well with the on the londe, which the Lorde thy God geueth the.

Thou shalt not slee.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt not beare false witness agens thy neighbour,

Thou shalt not luste after thi neighbours wyfe

### V. Chapter.

wife: thou shalt not couet thi neyghbours house, felde, seruaunte, mayde, oxe, asse nor ought that is thi neyghbours.

These wordes the Lorde spake vnto al youre multitude in the mount out of the fyre, cloude and darcknesse, with a loude voyce and added nomoare there to, and wrote them in .ij. tables of stone and deliuered them vnto me.

But as soone as ye herde the voyce out off the darcknesse and sawe the hill burne with fyre, ye came vnto me all the heedes of youre tribes and youre elders: and ye sayed: beholde, the Lorde oure God hath shewed us his glorie and his greatnesse, and we haue herde his voyce out of the fyre, and we haue sene this daye that God maye talke with a man and he yet lyue. And now wherfore shulde we dye that this greate fyre shulde consume us: Yf we shulde heare the voyce of the Lorde oure God anymoare, we shulde dye. For what is any flesh that he shulde heare the voyce of the lyuynge God speakynge out of the fyre as we haue done and shulde yet lyue: Goo thou ad heare all that the Lorde oure God sayeth, and tell thou vnto us all that the Lorde oure God sayeth vnto the, and we will heare it and doo it.

And

### VI. Chaptre.

Ex. XIII,

And the Lorde herde the voyce of youre wordes when ye spake vnto me, and he sayed vnto me: I haue herde the voyce of the wordes of this people which they haue spokē vnto the they haue well sayed all that they haue sayed. Oh that they had soche an herte with them to feare me ad kepe all my commaundmentes alwaye, that it myghte goo well with them and with their childern for euer. Goo ad saye vnto them: gett you in to youre tentes agayne, but stonde thou here before me and I will tell the all the commaundmentes, ordinaunces ad lawes which thou shalt teache the, that they may doo them in the londe whiche I geue them to possesse.

Take hede therfore that ye do as the Lorde, youre God hath commaunded you, and turne <sup>walke straye</sup> not asyde: ether to the righte hande or to the lefte: but walke in all the wayes which the Lorde youre God hath comaunded you, that ye maye lyue and that it maye goo well with you ad that ye maye prolonge youre dayes in the lond whiche ye shall possesse.

### ¶ The .vj. Chapter.

These are the commaundmentes, ordinaunces and lawes which the Lorde youre God commaunded to teach you, that ye might doo them in the londe whother ye goo to possesse

VI. Chaptre.

seffe it: that thou mightest feare the Lorde thy God, to kepe all his ordinaunces and his commaundmentes which I commaunde the, both thou and thy sonne and thy sonnes sonne all dayes off thy lyfe, that thy dayes maye be prolonged. Heare therfore Israel and take hede that thou doo thereafter, that it maye goo well with the and that ye maye encrease myghtly: eue as the Lord God of thy fathers hath promysed the, a lode that floweth with mylk and hony.

Heare Israel, the Lorde thy God is Lorde only and thou shalt loue the Lorde thy God with all thyne harte, with all thy soule and with all thy myght. And these wordes which I commaunde the this daye, shalbe in thine herte and thou shalt whett them on thy childern, and shalt talke of them when thou art at home in thyne housse and as thou walkest by the waye, and when thou lyeest doune and when thou rylest vpp: and thou shalt bynde them for a sygne vppon thyne hande. And they shalbe papers off remembraunce betwene thyne eyes, and shalt write them vppon the postes of thy housse and vppon thy gates.

And when the Lorde thy God hath brought the in to the lond which he sware vnto thy fathers Abraham, Isaac and Iacob, to geue the with greate and goodly cities which thou byl-

It is hereby  
with vs for a  
saye in a to lo  
ke of gods w  
orde or to rea  
d. it.

VI. Chaptre.

Ps. XIII.

dest not, and houffes full of all maner goodes which thou filledest not, and welles dygged which thou dyggedest not, and vynes and olyue trees which thou plantedest not, and wine thou hast eaten, and art full: Then beware lest thou forget the Lorde which broughte the out off the lande of Egypte the housse of bondage.

But feare the Lorde thy God and serue hym, and swere by his name, and se that ye walke not after straunge goddes of the Goddes off the nacjons which are aboute you. For the Lorde thy God is a gelouise God among you lest the wrath of the Lorde thy God waxe hotte vppon the and destroye the from the erth.

Ye shall not tempte the Lorde youre God as ye dyd at Mase. But se that ye kepe the commaundmentes of the Lorde youre God, his witnessses and his ordinaunces which he hath commaunded the, and se thou doo that which is right and good in the syghte of the Lorde: that thou mayst prospere and that thou mayst goo and coquere that good lade which the Lorde sware vnto thy fathers, and that the Lorde maye cast out all thine enemies before the as he hath sayed.

When thy sonne axeth the in tyme to come sayenge: What meaneth the witnessses, ordina-

unces

It is right in god  
des syght is this  
at he comma  
undeth

Teach youre  
childern.



VII. Chaptre.

unces and lawes which the Lorde oure God hath commaunded you? Then thou shalt saye vnto thy sonne: We were bondmen vnto Pharaon in Egipte, but the Lorde brought vs out of Egipte with a mightie hande. And the Lorde shewed signes and wondres both greates and euell vppon Egipte, Pharaon and vppon all his houlholde, before oure eyes and broughte vs from thence: to brynge vs in ad to geue vs the londe which he swaie vnto oure fathers. And therfore comaunded vs to do all these ordinaunces ad for to feare the Lord oure God, for oure welth alwayes and that he might saue vs,

The outwarde deade is rightuousnesse vnto the avoynge of punishment, thretinges ad curses ad to opte ne temporall blessinges: but vnto the life to come thou must haue the rightuousnesse of faith ad there by receaue forgiveness of sinnes ad promise of amerciaunce ad power to worke of lo-

as it is come to passe this daye. Moreover it shal be rightuousnesse vnto vs before the Lorde oure God, yf we take hede to kepe all these commaundmentes as he hath commaunded vs,

The.vij. Chaptre.

**W**Hē the Lorde thy God hath brought the in to the lond whither thou goest to possesse it, and hath cast out manye nations before the: the Hethites, the Girgositest, the Amorites, the Cananites, the Pherestitest, the Heuites and the Iebusites: vij. nations moo in numbres ad mightier than thou: ad whē the Lorde thy God hath sett them before the that thou shuldest smyte them se that thou vtterly destroye them and make no couenaunt with

VII. Chapter.

Fo. XV

with them nor haue compassion on them. Also thou shalt make no mariages with them, neither geue thy doughter vnto his sonne nor take his doughter vnto thy sonne. For they will make youre sonnes departe from me and serue straunge Goddes, and then will the wrath off the Lorde waxe whote vppon you ad destroye you shortely.

But thus ye shall deale with them: ouerthrowe their alters, breake doune their pilers, cut doune their groves ad burne their ymages with fyre. For thou art an holy nacion vnto the Lorde thy God the Lorde thy God hath chosen the to be a seuerall people vnto him self of all nacions that are vppon the erth. It was not because of the multitude of you aboue all nacions, that the Lorde had lust vnto you and chosen se you. For ye were fewest of all nacions: But because the Lorde loued you and because he wolde kepe the othe which he had sworne vnto youre fathers, therfore he brought you out of Egipte with a mightie hande ad delyuered you out of the houlse of bondage: eue fro the hande of Pharaon kinge of Egipte.

Vnderstonde therfore, that the Lorde thy God he is God and that a true God, which kepeth poyntment and mercy vnto them that loue him and kepe his commaundmentes, euen thoro

Gods awne goodnesse ad his awne truth causeth him to worke.

# VII. Chapter

Before his face  
in his presence,  
while he  
looketh on.

thorow out a thousande generacions and re-  
wardeth them that hate him before his face so  
that he bringeth them to noughte, and wil not  
deserre the tyme vnto him that hateth hi but  
will rewarde him before his face. Kepe therfo-  
re the commaundmentes, ordinaunces and la-  
wes which I commaunde you this daye, that ye  
doo them.

Yf ye shall herken vnto these lawes and shall  
obserue and do them, then shall the Lorde thy  
God kepe poyntment with the and the mercy  
which he swore vnto thy fathers and will loue  
the, blesse the and multiplie the: he will blesse  
the frute of thy wombe and the frute of thi fel-  
de, thy corne, thy wyne and thy oyle, the frute  
of thyne oxen and the flockes of thy shepe in  
the londe which he swore vnto thy fathers to  
geue the. Thou shalt be blessed aboue all na-  
cions, there shall be nether man nor woman vn-  
frutefull amonge you, nor any thinge vnfrute-  
full amonge youre cattell. Moreouer the Lorde  
will turne from the all maner infirmityes,  
and will put none off the euell dyseases off  
Egipte (whiche thou knowest) upon the,  
but will sende them vpon them that hate  
the.

Thou shalt bringe to nought all nacions  
which the Lorde thy God deliuereth the, thy-  
ne eye

# VII. Chapter.

Fo. XVI

ne eye shall haue no pitie vpon them nether  
shalt thou serue their goddes, for that shalbe  
thy decaye. Yf thou shalt saye in thine hert the-  
se nacions are moo than I, how can I cast them  
out? Feare the not, but remembre what the Lorde  
thy god dyd vnto Pharaon and vnto all Egip-  
te, and the greate temptacions which thine eyes  
sawe, and the signes and wonders and mightie ha-  
de and stretched out arme wherewith the Lorde  
thy god broughte the out: euē so shall the Lorde  
thy God doo vnto all the nacions of which  
thou art afayed.

God is as able  
to now also to  
deliuer vs out  
of the captiuitie  
of the pope

Thereto, the Lorde thy God will send hor-  
nettes amonge them vntill they that are leste,  
and hyde them selues fro the, be destroyed. Se-  
thou feare the not for the lord thy god is among  
you a mightie god and a terrible. The Lorde thy  
god will put out these nacions before the a litle  
and a litle: thou maist not consume the at once lest  
the beestes of the felde encrease vpon the. And  
the lorde thy god shall deliuer the vnto the and  
sterre vp a mightie tēpest amonge the, vntil thei  
be brought to nought. And he shal deliuer the  
fr kinges in to thine hande, and thou shalt destro-  
ye their names fro vnder heauē. There shal no  
man stonde before the, vntill thou haue destro-  
yed them. The images of their goddes thou  
shalt burne with fire, and se that thou couet not  
the si

### VIII. Chapter

the syluer or golde that is on them nor take it vnto the, lest thou be snared therewith. For it is an abhominacyon vnto the Lorde thy God. Brynge not therfore the abhominacyon to thyne housse, lest thou be a damned thyng as it is: but utterly defye it and abhorre it, for it is a thinge that must be destroyed.

¶ I he. viij. Chaptre.

**A**ll the commaundmentes which I commaunde the this daye ye shal kepe for to do them, that ye maye lyue and multiplie and goo and possesse the londe whiche the Lorde swaue vnto youre fathers. And thinke on all the waye which the Lorde thy God led the th is. xl. yere in the wilderness, for to humble the and to proue the, to wete what was in thine herte, whether thou woldest kepe his commaundmentes or no, He humbled the and made the hongre and fed the with man which nether thou nor thy father knewe of. to make the know that a man must not lyue by bred only: but by al that proceedeth out of the mouth of the Lorde must a man lyue. Thy rayment waxed not olde vpon the, nether dyd thy fete swell thys xl. yere.

Vnderstonde therfore in thine herte, that as a man nurereth his sonne, euen so the Lorde thy God nurereth the. Kepe therfore the commaun

The word is  
life

### VIII. Chapter. Fo. XVII.

maundmentes of the Lorde thy God that thou walke in his wayes and that thou feare him For the Lorde thy God bringeth the in to a good lande, a londe of riuers of water, of fountens and of springes that springe out both in valayes and hylles: a londe of whete and of barley, of vynes, figtrees and pomgranates, a lond of olyuetrees with oyle and of honye: a lande wherein thou shalt not eate bred in scarcenesse, and where thou shalt lacke nothinge, a londe whose stones are yerne, and out of whose hylles thou shalt dygge brasse. When thou hast eaten therfore and filled thy selfe, then blesse the Lord for the good lond which he hath geuen the.

But bewarre that thou forgett not the Lorde thy God, that thou woldest not kepe his commaundmentes, lawes and ordinaunces which I commaunde the this daye: yee and when thou hast eat and filled thy selfe and hast bylt goodly housses and dwelt therein, and when thy beeesse and thy shepe are waxed manye and thy syluer and golde is multiplied and all that thou hast encreased, then bewarre lest thine herte ryse and thou forgett the Lorde thy God which brought the out of the londe of Egipte the housse of bondage, and which led the in the wilderness both greate and terreble with fyre serpentes and scorpions

D i pions

IX. Chapter.

piōs ad thurstē where was no water which brought the water out of the rocke of flynt: whiche fed the in the wildernesse with Man where of thy fathers knewe not, for to humble the and to proue the, that he might doo the good at thy later ende.

And beware that thou saye not in thine herte, my power and the might of myne awne hand hath done me all these actes: But remembre the Lorde thy God, how that it is he which gaue the power to do māfully, for to make good the promesse which he sware vnto thy fathers, as it is come to passe this daye,

For yf thou shalt forget the Lorde thy god and shalt walke after straunge goddes and serue them and worsheppe them, I testyfy vnto you this daye, that ye shall surely perysh. As the nacions whiche the Lorde destroyeth before the, euen so ye shall peryshe, because ye wolde not herken vnto the voyce of the Lord your God.

¶ The ix. Chapter.

**H**Eare Israel, thou goest ouer Iordayne this daye, to goo and conquare nacions greater and mightier than thy selfe, and cities greate and walled vp to heauen, and people greate and tall, euen the childern of the Enakim, which thou knowest and of whom thou hast herde

IX. Chapter.

Fo. XVIII.

herde saye who is able to stond before the childern of Enak? But vnderstonde this daye that at the Lorde thy God which goeth ouer before the a consuming fire, he shall destroye them and he shall subdue them before the. And thou shalt cast them out, and brynge them to noughte quyeckely as the Lorde hath sayed vnto the.

Speake not in thine herte, after that the Lorde thy God hath cast them out before the, sayinge: for my rightuousnes the Lorde hath brought me in to the possesse this lode. Nay, but for the wekednesse of these nacions the Lord doth cast the out before the. It is not for thy rightuousnes sake and right hert that thou goest to possesse their lode: But partely for the wekednesse of these nacions, the Lord thy god doth cast the out before the, and partly to performe that which the Lorde thy God sware vnto thy fathers, Abraham, Isaac and Iacob.

Vnderstond therefore that it is not for thy rightuousnes sake, that the Lorde thy God doth geue the this good land to possesse it, for thou art a stiffnecked people. Remembre and forget not how thou prouokedest the Lorde thy god in the wildernesse: for sens the daye that thou camest out of the lond of Egypt vntyll ye came vnto this place, ye haue rebelled agens the Lord thy God.

IX. Chapter.

Lorde. Also in Horebye angered the Lorde so that the Lorde was wroth with you, euē to haue destroyed you, after that I was gone vpp in to the mount, to sett the tables of stone, the tables of appoyntment which the Lorde made with you. And I abode in the hyll. xl. dayes and xl. nightes and nether ate bred nor dranke water. And the Lorde deliuered me two tables of stone written with the finger of God, and in them was acordynge to all the wordes which the Lorde sayed vnto you in the mount out of the fire in the day whē the people were gathered together.

And whē the xl. dayes and xl. nightes were ended, the Lorde gaue me: the two tables of stone, the tables of the testament, and sayed vnto me: Vpp, and get the doune quicke-ly from hence, for thy people which thou hast brought out of Egipte, haue marred themselves.

They are turned attonce out of the waye, whiche I commaunded them, and haue made the a god of metall. Furthermore the Lorde spake vnto me sayenge: I se this people how that it is a stiffnecked people, let me alone that I maye destroye them and put out the name off them from vnder heauen, and I will make off the a nacion both greater and moo than they.

And

IX. Chapter.

Fo. XIX

And I turned awaye and came doune from the hyll (and the hyll burnt with fire) and had the two tables of the appoyntment in my handes. And when I looked and sawe that ye had synned agens the Lorde youre God and had made you a calfe of metall and had turned attonce out of the waye whiche the Lorde had commaunded you. Thē I toke the two tables and cast them out of my two handes, and brake the before youre eyes. And I fell before the Lorde: euen as at the first tyme. xl. dayes and xl. nightes and nether ate bred nor dranke water ouer all youre synnes whiche ye had synned in doynge wekedy in the syght of the Lorde and in prouokinge him. For I was afrayed of the wrath and fearnesse wherewith the Lord was angrie with you, euē for to haue destroyed you. But the Lorde herde my petition at that tyme also.

The Lorde was very angrie with Aaron also, euē for to haue destroyed him: But I made intercession for Aarō also the same tyme. And I toke youre synne, the calfe which ye had made and burnt him with fire and stampe him and grounde him a good, euē vnto smal dust. And I cast the dust thereof in to the broke that descended out of the mount.

Also at I habcera and at Masa and at the sepul

IX. Chapter.

sepulchres of lust ye angered the Lorde, yee ad when the Lorde sent you from Cades Bernea sayenge: goo vpp and conquere the lond whiche I haue geuen you, ye disobeyed the mouth of the Lorde youre God, and nether belcued hi nor herkened vnto his voyce. Thus ye haue bene disobediēt vnto the Lorde, sence the daye that I knew you.

Leuie to praye.

And I fell before the Lorde .xl. dayes and .xl. nightes whiche I laye there, for the Lorde was minded to haue destroyed you. But I made intercession vnto the Lorde and sayed: O Lorde Ichoua, destroye not thy people and thyne enheritaunce which thou hast deliuered thou thy greatnesse and which thou hast brought out of Egipte with a mightie hand. Remēbre thy seruautes Abraham, Isaac and Iacob and loke not vnto the stoburnesse of this people nor vnto their wickednesse and synne: lest the londe whence thou broughtest them saye: Because the Lorde was not able to brynge them in to the londe which he promysed them and because he hated them, therefore he caried them out to destroye them in the wildernesse. Moreouer they are thy people and thine enheritaunce, whiche thou broughtest out with thy myghtye power and wyth thy stretched out arme.

X. Chapter.

Fo. XXX

The .x. Chapte.

**I**N the same ceason the Lorde sayed vnto me I hewe the two tables of stone like vnto the first and come vp vnto me in to the mount ad make the an Arke of wod, and I will wryte in the table, the wordes that were in the first tables which thou brakest, ad thou shalt put the in the arcke. And I made an arke of sethi wod ad hewed two tables of stone like vnto the first, ad went vp in to the mountayne and the .ij. tables in myne hande.

And he wrote in the tables, according to the first writinge (the .x. verses whiche the Lorde spake vnto you in the mount out of the fire in the daye when the people were gathered: ad gaue the vnto me. And I departed ad came doune fro the hyll and put the tables in the arcke which I had made: ad there they remayned, as the Lorde commaunded me

And the childern of Israel toke their iurney from Beroth Be Iakē to Mosera, where Aarō dyed ad where he was buried, ad Eleazer his sonne became preast ī his steade. And fro thence they departed vnto Gudgod: ad fro Gudgod to Iathbath, a lōd of riuers of water. And the same ceason the Lorde separated the trybe of Leui to beare the arcke of the appoyntment of the

X. Chapter.

of the Lorde and to stonde before the Lorde, and to minstre vnto him and to blesse in his name vnto this day. Wherefore the Leuites haue no parte nor enheritaunce with their brethern. The Lorde he is their enheritaunce, as the Lorde thy God hath promysed them.

And I taried in the mount, euē as at the first tyme. xl. dayes and xl. nyglites and the Lorde herkened vnto me at that tyme also, so that the Lorde wolde not destroye the. And the Lorde sayed vnto me: vpp and goo forth in the iurney before the people and let them goo in and conqueere the lond which I swaie vnto their fathers to geue vnto them.

And now Israel what is it that the Lord thy God requyreth of the, but to feare the Lord thy God and to walke in all his wayes and to loue him and to serue the Lorde thy God with all thine herte and with all thy soule, that thou kepe the commaundmentes of the Lorde and his ordinaunces which I commaunde the this day, for thy welth. Beholde, heauen and the heauen of heauens is the Lordes thy god, and the erth with all that therein is: only the Lorde had a lust vnto thy fathers to loue them, and therefore chose you their seed after them off all nacjons, as it is come to passe this day.

Circum

XI. Chapter.

Fo. XXI.

Circumcise therefore the foreskynne of your hartes, and be no longer sciffnecked. For the Lorde youre God, he is God of goddes and lorde of lordes, a greate God, a myghtye and a terrible which regardeth no mans person nor taketh giftes: but doeth right vnto the fatherlesse and wedowe and loueth the straunger, to geue him fode and rayment. Loue therefore the straunger, for ye were strangers your selues in the londe of Egypte.

Thou shalt feare the Lorde thy God and serue him and cleaue vnto him and swere by his name, for he is thy prayse and he is thy God that hath done these greate and terrible thinges for the, which thine eyes haue sene. Thi fathers went doune in to Egypte with .lxx. soules, and now the Lorde thy God hath made the as the starres of heauen in multitude.

The. xi. Chapter.

**L**oue the Lorde thy God and kepe his obseruaunces, his ordinaunces, his lawes and his commaundmentes alwaye. And call to mynde this daye that which youre children haue nether knowen nor sene: euē the nurture of the Lorde youre God, his greatnesse, his myghtye hande and his stretched out arme: his miracles and his actes which he dyd amonge the



# **XI. Chapter.**

the Egyp̄tians, euen vnto Pharao the kinge off  
Eḡipte and vnto all his lōde: ad what he dyd  
vnto the host of the Egyp̄tians, vnto their ho-  
ses ad charettes, how he brought the water of  
the red see vppon thē as they chased you, and  
how the Lorde hath brought them to nought  
vnto this daye: ad what he dyd vnto you in the  
wildernesse, vntill ye came vnto this place: ad  
what he dyd vnto Dathan and Abiram the  
sonnes of Eliab the sonne of Ruben, how the  
erth opened hir mouth ad swalowed thē with  
their householdes and their tentes, ad all their  
substāce that was in their possessiō, in the myd-  
des of Israel.

For youre eyes haue sene all the greate dea-  
des of the Lorde which he dyd. Kepe therfore  
all the cōmaundmentes which I cōmaunde the  
this daye that ye maye be stronge ad goo and  
conquere the londe whother ye go to possesse  
it, ad that ye maye prolonge youre dayes in the  
londe which the Lorde sware vnto youre fa-  
thers to geue vnto them ad to their seed, a lon-  
de that floweth with mylke and honye.

For the londe whother thou goest to posse-  
sse it, is not as the londe of Eḡipte whence thou  
camest out, where thou sowedest thi seed  
and wateredest it with thi laboure as a garden  
of herbes: but the londe whither ye goo ouer  
to possesse it, is a londe of hilles and valeyes  
and drynketh water of the rayne of heauē, and  
a londe which the Lorde thi God careth for.  
The eyes of the Lorde thi God are alwayes apō  
it, from the begynnyng of the yere vnto the la-  
ter ende of the yere.

**XI. Chapter.** **Fo. XXII.**  
to possesse it, is a londe of hilles and valeyes  
and drynketh water of the rayne of heauē, and  
a londe which the Lorde thi God careth for.  
The eyes of the Lorde thi God are alwayes apō  
it, from the begynnyng of the yere vnto the la-  
ter ende of the yere.

Yf thou shalt herken therfore vnto my  
commaundementes which I commaunde you  
this daye, that ye loue the Lorde youre God  
and serue him with all youre hertes and wi-  
th all youre soules: then he will geue rayne  
vnto youre londe in due season, both the  
fyrst rayne and the later, and thou shalt  
gather in thy corne, thy wyne and thyne oy-  
le. And he will sende graske in thy felde  
for thy catell: and thou shalt eate and fyll  
thy selfe.

But beware that youre hertes disceaue you  
not that ye turne asyde and serue straunge  
goddes and worshipe them, and thē the wra-  
th of the Lorde waxe hote vpon you ad shott  
vp the heauen that there be no rayne and that  
your londe yeld not hir frute, and that ye pe-  
resh quickly from of the good lōde which the  
Lorde geueth you.

Putt vp therfore these my wordes in you-  
re hertes and in youre soules, and bynde th-  
em for a sygne vnto youre handes, and lett  
them

# XI. Chapter.

Talke of re-  
hynkolt faye  
oure prelates

them be as papers of remembraunce betwene  
youre eyes, and teach them youre childern: so  
that thou \* talke of them when thou syttest in  
thyne housse, and when thou walkest by the  
waye, and when thou lyst doune and when  
thou ryllest vpp: yee and write them vppon the  
dorepostes of thine housse and vppon thi ga-  
tes, that youre dayes may be multiplyed ad the  
dayes of youre childern apou the erth which  
the Lorde swaue vnto youre fathers to geue  
them, as longe as the dayes of heauē last vpon  
the erth.

For yf ye shall kepe all these comaundmen-  
tes which I comaunde you, so that ye doo the  
and loue the Lorde youre God and walke in  
all his wayes and cleaue vnto him. Then will  
the Lorde cast out all these nacions both grea-  
tter and myghtyer then youre selues. All the  
places where on the soles of youre fete shall  
treade, shalbe youre: euen from the wilderne-  
sse and from Libanon and from the ryuer Eu-  
phrates, euen vnto the vttemost see shall your  
re costes be. There shall no man be able to  
stonde before you: the Lorde youre God shal  
cast the feare and drede of you vppō all lon-  
des whether ye shall come, as he hath sayed vn-  
to you.

Beholde, I sett before you this daye, a ble-  
ssyng

# XII. Chapter. Fo. XXIII

ssyng and a curse: a blessinge: yf that ye herke  
vnto the commaundmentes of the Lorde you  
re God which I comaunde you this daye: And  
a curse: yf ye will not herke vnto the comaund-  
mentes of the Lorde youre God: but turne out  
of the waye which I comaunde you this daye  
to goo after straunge goddes which ye haue  
not knowen.

When the Lorde thi God hath brought the  
in to the londe whother thou goest to possesse  
it, then put the blessinge vppon mount Grisim  
and the curse vppon mount Ebal, which are  
on the other syde Iordane on the backe side of  
the waye towarde the goynge doune of the  
sonne in the lode of the Cananites which dw-  
ell in the felde ouer agenst Gilgal besyde mo-  
regroue. For ye shall goo ouer to goo and pos-  
sesse the londe which the Lorde youre God  
geueth you, and shall conquere it ad dwell the-  
re in. Take hede therfore that ye doo al the co-  
maundmentes and lawes, which I sett before  
you this daye.

# The. xij. Chapter.

These are the ordinaunces and lawes wh-  
ich ye shall obserue to doo in the londe  
which the Lorde God of thy fathers geueth  
the to possesse it, as longe as ye lye vppon the  
erth.

## XII. Chapter.

erth. Se that ye destroye all places where the nacyons which ye conquere serue their goddes, vppon hye mountaynes and on hye hilles and vnder euery grene tree. Ouerthrowe their alters and breake their pylers and burne their groues with fyre and hew downe the ymages off theyr goddes, and brynge the names of them to noughte out of that place.

Se ye doo not so vnto the Lorde youre God but ye shall enquire the place which the Lorde youre God shall haue chosen out of all youre trybes to put his name there and there to dwell. And thither thou shalt come, and thither ye shall brynge youre burnt sacryfices and youre offerynges, youre tithes and heueofferynges off youre handes, youre voires and freuillofferynges and thy fyrst borne off youre oxen and off youre shepe. And there ye shall eate before the Lorde youre God, and ye shall reioyse in all that ye laye youre handes on: both ye and youre houtholdes, because the Lord thy God hath blessed the.

Ye shall doo after nothinge that we doo here this daye, euery man what semeth hi good in his owne eyes. For ye are not yet come to rest nor vnto the enheritaunce which the Lorde  
your

## XII. Chapter. Fo. XXIII

your God geueth you. But ye shal goo ouer Iordayne ad dwell in the lode which the Lorde youre God geueth you to enheret, ad he shal geue you rest fro al youre enemies rounde aboute: and ye shall dwell in safetie.

Therefore when the Lorde youre God hath chosen a place to make his name dwell there, thither ye shall brynge all that I commaunde you, youre burnt sacryfices and youre offerynges, youre tithes and the heueofferynges of youre handes and all youre godly vowes which ye vowe vnto the Lorde. And ye shall reioyse before the Lorde your God, both ye, youre sonnes and youre doughters, youre seruautes and youre maydes and the leuite that is within youre gates for he hath nether parte nor enheritaunce with you.

Take hede that thou offer not thi burnt offerynges in what soeuer place thou seyst: but in the place which the Lorde shall haue chosen amonge one of thy trybes, there thou shalt offer thi burnt offerynges and there thou shalt doo all that I commaunde the. Not wistendynge thou mayst kyll ad eate flesh in al thi cities, what soeuer thi soule lusteth after acordinge to the blessinge of the Lorde thi God which he hath geuen the both the  
vncl

Vncleane as  
pertayninge  
vnto sacrifici-  
ce as heciles  
that had defor-  
mities: but  
not of the vnc-  
cleane that  
was forbidde

## XII. Chapter.

\* vncleane and the cleane mayst thou eate, euen as the roo and the hert: only eate not the bloude, but poure it apon the erth as water.

Thou mayst not eate within thi gates the tythe of thi corne, of thy wyne and of thi oyle, ether the firstborne of of thine oxen or of thy shepe, nether any of thi vowes which thou vowest, nor thi frewilofferinges or heuecofferynges of thine handes: but thou must eate them before the Lorde thi God, in the place which the Lorde thi God hath chosen: both thou thi sonne and thi doughter, thi seruante and thy mayde ad the leuite that is within thi gates: ad thou shalt reioyse before the Lorde thi God, in al that thou puttest thine hande to. And be warre that thou forsake not the leuite as longe as thou lyest vppon the erth.

Yf (when the Lorde thi God hath enlarged thi costes as he hath promysed the) thou saye: I will eate flesh, because thi soule longeth to eate flesh: then thou shalt eate flesh, what so euer thi soule lusteth. Yf the place which the Lorde thi God hath chosen to put his name there be to ferre from the, then thou mayst kylle of thi oxen and of thi shepe which the Lorde hath geuen the as I haue commaunded the and thou mayst eate in thine awne cite what

foeuer

## XII. Chapter.

Fe. XXV

foeuer thi soule lusteth. Neuer the later, as the roo and the herte is eaten, euen so thou shalt eate it: the vncleane and the cleane indifferent ly thou shalt eate. But be strong that thou eate not the bloude. For the bloude; that is the lyfe: and thou mayst not eate the life with the flesh: thou maist not eate it: but must power it vppon the erth as water. Se thou eate it not therfore that it maye goo well with the and with thy childern after the, when thou shalt haue done that whyche is ryghte in the syghte off the Lorde.

But thy hollye thinges which thou hast and thy vowes, thou shalt take and go vnto the place which the Lorde hath chosen, and thou shalt offer thy burnt offrynges, both flesh ad bloude apon the alter of the Lorde thy God, and the bloude of thine offrynges thou shalt poure out vppon the alter of the Lorde thy God, and shalt eate the flesh. Take hede and heare all these wordes which I commaunde the that it maye goo well with the and with thy children after the for euer, whē thou doest that which is good and right in the sighte of the Lorde thy God.

When the Lorde thy God hath destroyed the nacions before the, whether thou goest to conquere them, and when thou hast conquere

E i red

### XIII. Chapter

red them, and dwelt in their landes: Bewarre that thou be not taken, in a snare after the, after that they be destroyed before the, and that thou axenot after their goddes saynge: how dyd these nacyons serue their goddes, that I maye doo so likewyse? Nay, thou shalt not doo so vnto the Lorde thy God: for all abhominacyons which the Lorde hated dyd they vnto the ir goddes. For they burnt both their sonnes and their daughters with fire vnto their goddes.

Put nought  
so ner take ou  
ght awaye.

But what soeuer I commaunde you that take hede ye do: and put nought thereto, nor take ought there from.

### ¶ The. xiiij. Chapter.

**Y**F there a ryse amonge you a prophett or a dreamer of dreames and geue the a sygne or a wondre, and that sygne or wonder which he hath sayed come to passe, and then saye: let vs goo after straunge Goddes which thou hast not knowen, and let vs serue them: herken not vnto the wordes of that prophete or dreamer of dreames. For the Lorde thy God

God geueth  
vs his worde  
at confirmen  
t: with his a-  
cles to proue  
that he hath a tr

tempteth you, to wete whether ye loue the Lorde youre God with all youre hertes and with all youre soules. For ye must walke after the Lorde youre God and feare him and kepe his commaundment

dmō

### XIII. Chapter. Fo. XXVI

dmētes and herken vnto his voyce and serue him and cleaue vnto him. And that prophete or dreamer of dreames shall dye for it, because he hath spokē to turne you awaye from the Lorde youre God which broughte you out of the lande of Egypte and delyucred you out of the house of bondage, to thurſt the out of the waye whiche the Lorde thy God commaunded the to walke in: and so thou shalt put euell awaye from the.

uerter, who  
must take hee  
de to the scrip-  
ture, lest fal-  
se prophetes,  
or false mira-  
cles deceaue  
vs.

Yf thy brother the sonne of thy mother or thyne awne sonne or thy daughter or the wife that lieth in thy bosome or thy frende which is as thyne awne soule vnto the, entyce the secretly sayenge: let vs goo and serue straunge goddes which thou hast not knowen nor yet thy fathers, of the goddes of the people whiche are rounde aboute the, whether they be nye vnto the or farre of from the, from the one ende of the lande vnto the other: Se thou consente not vnto him nor herken vnto him: no let not thyne eye pitye him nor haue compassyon on hym, nor kepe him secret, but caule him to be slayne: Thine hande shalbe first apon hym to kyll him: and then the handes off all the people. And thou shalt stene hym with stones that he dye, because he hath gene

E ij. aboute

### XIII. Chapter

aboute to thrust the awaye from the Lord thy God which brought the out of Egipte the house of bondage. And all Israel shall heare and feare and shall doo no moare any soche wickednesse as this is, amonge them.

Yf thou shalt heare saye of one of thy cities which the Lorde thy God hath geuen the to dwell in, that certen beyng the childern of Beeliall are gone out from amonge you and haue moued the enhabiters of their citie sayeng: lat vs goo and serue straunge Goddes whiche ye haue not knowen. Then seke and make serche and enquire diligently. Yf it be true and the thinge of a suertie that soch abhominacion is wrought among you: then thou shalt smyte the dwellers of that citie with the edge of the swerde, and destroye it mercyleffe and all that is therein, and euen the very catell thereof with the edge of the swerde. And gather all the spoyle of it in to the myddes of the streates thereof, and burne with fire: both the citie and all the spoyle thereof euery whitte vnto the Lord thy God. And it shalbe an hepe for euer and shall not be bylt agayne. And se that their cleaue nought of the damned thinge in thine hande, that the Lorde maye turne fro his fearse wrath and shewe the mercye and haue compassion on the and multiplye the, as he hath sworne vnto thy

### VI. Chaptre. Fo. XXXVII,

thy fathers: when thou hast herkened vnto the voyce of the Lorde thy God, to kepe all his commaundmentes which I commaunde the this daye so that thou doo that which is right in the eyes of the Lorde thy God.

### ¶ The .vi. Chapter.

**Y**E are the childern of the Lorde youre God, cut not youre selues nor make you any baldnes betwene the eyes for any mans death. For thou art an holy people vnto the Lord thy God, and the Lorde hath chosen the to be a seuerall people vnto him selfe, of all the nacions that are vpon the erth.

Ye shall eate no maner of abhominacyon. These are the beestes which ye shall eate of: oxen, shepe and gootes, hert, roo and bugle, hertgoote, vnicorne, origen and Camelion. And all beestes that cleaue the hofte and slytte it in to two clawes and chewe the cud, them ye shall eate. Neuerthelesse, these ye shall not eate of them that chew cud and of the that deuyde and cleaue the hofte: the camell, the hare and the conye. For they chew cud, but deuyde not the hofte: and therefore are vncleane vnto you: and also the swyne, for though he deuyde the hofte, yet he cheweth not cud, and therfor is vncleane vnto you.

XIII. Chaptre.

to you: Ye shall not eate of the flesh of the nor  
twich the deed carcaffes of them.

These ye shall eate off all that are in the  
waters : All that haue fynnes and scales.  
And what soeuer hath not finnes and scales,  
of that ye may not eate, for that is vncleane vn  
to you.

Of all cleane byrdes ye shall eate, but these  
are they of which ye maye not eate: the egle, the  
goshaue, the cormerant, the ixion, the vultur,  
the kye and hyr kynde, and all kynde off ra  
uens, the Estrich, the nyghtcrome, the kuckoo,  
the sparowhaue and all hir kynde, the litle ou  
le, the great oule, the backe, the bytture, the pye  
the storke, the heron, the Iaye in his kynde, the  
lapwynge, the swalowe: And all crepynge fou  
les are vncleane vnto you and maye not be e  
aten of: but of all cleane foules ye maye well  
eate.

Ye shall eate of nothinge that dyeth alone:  
But thou mayst geue it vnto the straunger that  
is in thy citie that he eate it, or mayst sell it vnto  
an Aliē. For thou art an holy people vnto the  
Lorde thy God. Thou shalt not seth a kynd in  
his mothers mylke.

Thou shalt tyeth all the encrease of thy se  
ed that cometh out of the felde yere by yere.  
And thou shalt eate before the Lorde thy  
God

XIII. Chaptre. Fo. XXVIII.

God in the place whiche he hath chosen to  
make his name dwell there the tyth off thy  
corne, of thy wyne and of thyne oyle, and the  
firstborne of thine oxen and of thy flocke that  
thou mayst lerne to feare the Lorde thy God  
allwaye.

Yf the waye be to longe for the, so that tho  
u art not able to carie it, because the place is  
to farre from the whiche the Lorde thy God  
hath chosen to set his name there (for the Lor  
de thy God hath blessed the) then make it in  
money and take the money in thyne hande,  
and goo vnto the place which the Lorde thy  
God hath chosen, and bestowe that moneye  
on what soeuer thy soule lusteth after: on oxen  
shepe, wyne and good drynke, and on what  
soeuer thy soule desyareth, and eate there befo  
re the Lorde thy God and be mery: both thou  
and thyne houlholde and the Leuite that is  
in thy cytye. Se thou forsake not the Leuite,  
for he hath nether parte nor enheritaunce with  
the.

At the ende of thre yere, thou shalt brynge  
forth all the tithes of thine encrease the same  
yere and laye it vpp whithin thyne awne cytye,  
and the Leuite shall come because he hath ne  
ther parte nor enheritaunce with the, and the  
straunger and the fatherlesse and the wedo  
me



XV. Chaptre.

we which are whithin thy cite and shall eate and fyll them selues : that the Lorde thy God maye blesse the in all the workes of thine hond which thou doest.

¶ The.xv. Chapter.

**A**T the ende of seven yere thou shalt make a fre yere . And this is the maner off the fre yere, whosoever lendeth ought with his hande vnto his neyghboure, maye not axe agayne that which he hath lent, of his neyghboure or of his brother: because it is called the lordes fre yere, yet of a straunger thou maist call it home agayne. But that which thou hast with thy brother thine hande shall remytt. and that in any wyse, that there be no begger amonge you. For the Lorde shall blesse the lande which the Lorde thy God geueth the. an heritage vnto possesse it : so that thou herken vnto the voyce of the Lorde thy God. to obserue and doo all these commaundmentes which I commaunde you this daye : ye and then the Lorde thy God shall blesse the as he hath promysed the, and thou shalt lende vnto many nacjons, and shalt borowe of no man, and shalt raygne ouer many nacjons, but none shal reygne ouer the.

When

XV. Chapter. Fo. XXIX.

When one of thi brethern amonge you is waxed poore in any of thi cities within thi lande which the Lorde thy God geueth the, se that thou harden not thine hert nor shetto thine hande from thi poore brother: But open thine hande vnto him and lende him sufficient for his nede which he hath. And beware that there be not a poynte of Belial in thine hert, that thou woldest saye. The seuenth yere, the yere of fredome is at honde, and therefore it greue the to loke on thy poore brother and geuest him nought and he then crye vnto the Lorde agenst the and it be synne vnto the: But geue him. and let it not greue thine hert to geue. Because that for that thinge, the Lorde thy God shall blesse the in all thi workes and in all that thou puttest thine hande to. For the londe shall neuer be without poore. Wherefore I comaunde the sayenge: open thine hande vnto thi brother that is needy and poore in thy lande.

Yf thi brother an Hebrue sell him self to the or an Hebruas, he shall serue the syxe yere and the seuenth yere thou shalt lett him go fre from the. And when thou sendest hym out fre from the, thou shalt not let him goo awaye emptye: but shalt geue him of thy shepe and of thi corne and of thy wyne, and geue him off that

XV. Chapter.

that where with the Lorde thi God hath blessed the. And remembre that thou wast a seruante in the londe of Egipte, and the Lorde thi God deliuered the thence: wherefore I commaunde the this thinge to daye.

But and yf he saye vnto the, I will not goo away from the, because he loueth the and thine house and is well at ease with the. Then take a naule and nayle his eare too the doore there with: and let him be thi seruante foreuer and vnto thi mayde seruante thou shalt doo likewise. And let it not greue thine eyes to lett him goo out from the, for he hath bene worthe a double hired seruante to the in his seruyce. vi. yeres. And the Lorde thi God shall blesse the in all that thou doest.

All the firstborne that come of thine oxen and of thi shepe that are males, thou shalt haue lowe vnto the Lorde thi God. Thou shalt doo no seruyce with the firstborne of thi shepe: but shalt eate the before the Lord thi God yere by yere in the place which the Lorde hath chosen both thou and thine householde.

Yf there be any deformyte there in, whether it be lame or blinde or what soeuer euell fauourednesse it hath, thou shalt not offer it vnto the Lorde thi God: But shalt eate it in thine awne citie, the vncleane and the cleane indifferently,

XVI. Chapter.

Exo. XXX.

differently, as the roo and the hert. Only eate not the bloude thereof, but poure it vpon the grounde as water.

The. xvi. Chapter.

**O**bserue the moneth of Abyb, and offer passeover vnto the Lorde thi God. For in the moneth of Abib, the Lorde thy God brought the out of Egipte by nyght. Thou shalt therefore offer passeover vnto the Lorde thi God, and shepe and oxen in the place which the Lorde shall chose to make his name dwell there. Thou shalt eate no leuened bred there with: but shalt eate there with the bred of tribulaciō. vij. dayes longe. For thou camest out of the lōde of Egipte in hast, that thou mayst remembre the daye when thou camest out of the londe of Egipte, all dayes of thi life. And se that there be no leuened bred sene in all thi costes. vij. dayes longe, and that there remayne nothinge of the flesh which thou hast offered the fyrst daye at euen, vntil the mornynge.

Thou mayst not offer passeover in any of the cities which the Lord thi god geueth the: But in the place which the Lorde thi God shall chose to make his name dwell in, there thou shalt

### XVI. Chapter.

shalt offer Pasche at euen aboute the goynge doun of the sonne, euen in the season that thou camest out of Egipte. And thou shalt seth and eate in the place which the Lorde thi God hath chosen, and departe on the morowe and gette the vnto thi tente. Sixe dayes thou shalt eate swete bred, and the seuenth daye is for the people to come together to the Lorde thi God, that thou mayst do no worke.

Then reken the .vij. wekes, and begynne to reke the .vij. wekes when the syccle begynneth in the corne, and kepe the feast of wekes vnto the Lorde thi God, that thou geue a freewill offering of thine harte vnto the Lord thi God accordinge as the Lorde thi God hath blessed the. And reioyse before the Lorde thi God both thou, thi sonne, thi doughter, thi seruante and thi mayde, and the leuite that is within thi gates, and the straunger, the fatherlesse and the wedowe that are amonge you, in the place which the Lorde thi God hath chosen to make his name dwel there. And remembre that thou wast a seruante in Egipte, that thou obserue and doo these ordinaunces.

Thou shalt obserue the feast of tabernacles .vij. dayes longe, after that thou hast gathered in thi corne and thi wyne. And thou shalt reioyse in that thi feast, both thou and thi sonne,

thi

why.

### XVII. Chapter. Fo. XXXI

thi doughter, thi seruante, thi mayde, the leuite, the straunger, the fatherlesse and the wedowe that are in thi cities. Seuen dayes thou shalt kepe holy daye vnto the Lorde thi God, in the place which the Lorde shal chose: for the Lorde thi God shall blesse the in all thi frutes and in all the workes of thine handes, and thou shalt be all together gladnesse. Thre tymes in the yere shall al youre males appere before the Lorde thi God in the place which he shal chose: In the feast of swete bred, in the feast of wekes and in the booth feast. And they shal not appere before the Lorde empty: but euery man with the gifte of his honde, accordinge to the blessinge of the Lorde thi God which he hath geuen the.

### The .xvij. Chapter.

**I**Vdges and officers thou shalt make the in all thi cities which the Lorde thi God geueth the thorow out thi trybes. and lett the iudge the people righteously. Wrest not the lawe nor knowe any persone nether take any reward: for giftes blynde the wise and peruerte the wordes of the righteous. But in all thinge followe righteousnesse, that thou mayst lyue and enioye the londe which the Lord thi God geueth the.

Thou

XVII. Chapter.

Thou shalt plante no groue of what soeuer trees it be, nye vnto the altare of the Lorde thi God which thou shalt make the. Thou shalt sett the opp no piler, which the Lorde thy God hateth. Thou shalt offer vnto the Lorde thy God no ox or shepe where in is any deformyte, what soeuer euell fauerednesse it be: for that is an abhominacion vnto the Lorde thi God.

Yf there be founde amonge you in any of thi cities which the Lord thi God geueth the man or woman that hath wrought wekednesse in the sighte of the Lord thi God, that they haue gone beyonde his appoyntment, so that they haue gone and serued straunge goddes and worshipped the, whether it be the sonne or moone or any thinge contayned in heauē which I forbade, and it was tolde the and thou hast herde of it: Then thou shalt enquire diligently.

And yf it be true and the thinge of a suertye that soch abhomynacion is wrought in Israel the thou shalt bringe forth that mā or that woman which haue comytted that weked thinge, \* vnto thi gates and shalt stone the with stones and they shall dye. At the mouth of ij. or iij. witnesses shal he that is worthy of deeth, dye: but at the mouth of one witness he shall not dye. And the handes of the witnesses shal be first vppon

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the gates and  
not secretly  
in prison: with  
lawfull witness  
and not  
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them or make  
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ere the selves*

XVII. Chapter. Fo. XXXII

first vppon him to kyll him, and afterwarde the handes of all the people: so shalt thou put wekednesse awaye from the.

Yf a matter be to harde for the in iudgement betwene bloud and bloude, plee and plee, plage and plage in maters of strife within thi cities: Then Arise and gett the vpp vnto the place which the Lorde thi God hath chosen, and goo vnto the preastes the leuites and vnto the iudge that shalbe in those dayes, and axe, and they shall shewe the how to iudge. And se that thou doo accordinge to that which they of that place which the Lorde hath chosen shew the and se that thou obserue to doo accordinge to all that they enforme the. Accordinge to the lawe which they teach the and maner of iudgement which they tell the, se that thou doo and that thou bowe not from that which they shewe the, nether to the right hande nor to the lyfte.

And that man that will doo presumptuously, so that he will not herken vnto the preast that stondeth there to mynistrer vnto the Lorde thi God or vnto the iudge, shal all dye: and so thou shalt put awaye euell from Israel. And all the people shall heare and shall feare, and shall doo nomare presumptuously,

When

## XVII. Chapter.

When thou art come vnto the lode which the Lorde thi God geueth the and enioyest it and dwellest therein: Yf thou shalt saye, I will sett a kinge ouer me, like vnto all the nacions that are aboute me: Then thou shalt make him kinge ouer the, whom the Lorde thi God shal chose. One of thi brethern must thou make kinge ouer the, and mayst not sett a straunger ouer the which is not of thi brethern. But in any wise let hi not holde to many horsse, that he bringe not the people agayne to Egipte thorow the multitude of horsse, for as moch as the Lorde hath sayed vnto you: ye shall hence forth goo no moare agayne that waye. Also he shall not haue to many wyues, lest his hert turne awaye, nether shall he gather him syluer and golde to moch.

And when he is seten vppon the seate off his kingdome, he shall write him out this seconde lawe in a boke takynge a copie of the preastes the leuites. And it shalbe with him and he shall reade there in all dayes of his lyfe that he maye lerne to feare the Lorde his God for to kepe all the wordes of this lawe and these ordinaunces for to doo them: that his hert aryse not aboute his brethern and that he turne not from the commaundment: ether to the righte hande or to the lifte: that both he and his childern

## XVIII. Chapter. Fo. XXXIII

childern maye prolonge their dayes in his kingdome in Israel.

### ¶ The .xxviii. Chapter.

**T**He preastes the Leuites all the trybe off Leui shall haue no parte nor enheritaunce with Israel. The offrynges of the Lorde and his enheritaunce they shall eate, but shall haue no enheritaunce amonge their brethern: the Lorde he is their enheritaunce, as he hath sayed vnto them. And this is the dutie of the preastes, of the people and of them that offer, whether it be ox or shepe: They must geue vnto the preast, the shulder and the two chekes and the maw, the first frutes of thy corne, wyne and oyle, and the first of thy shepesheryng must thou geue him. For the Lorde thy God hath chosen him out of all thy trybes to stonde and to minstre in the name of the Lorde: both hi and his sonnes for euer.

Yf a Leuite come out of any of thy cities or any place of Israel, where he is a segeorner, and come with all the lust of his herte vnto the place which the Lorde hath chosen: he shall there minstre in the name of the Lorde his god as all his brethern the Leuites doo whiche stonde there before the Lord. And they shall haue lyke porcyons to eate, besyde that which cometh to hym of the patrimonye of hye

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oure disfigu-  
red coude ma-  
ke no figure  
of this all this  
while.*

### XVIII. Chapter.

elders.

When thou art come in to the londe which the Lorde thy God geueth the, se that thou lerne not to doo after the abhominacyōs of these nacyons. Let there not be founde amonge you that maketh his sonne or his doughter go thorow fyre, ether a bruterar or a maker of dysmale dayes or that vseth witchcraft or a force rar or a charmar or that speaketh with a spirite or a sothfayer or that talketh with them that are deed. For all that doo soch thinges are abhominacion vnto the Lorde: and because of these abhominacyons the Lorde thy God doeth cast them out before the, be pure therfore with the Lorde thy God. For these nacyons whiche thou shalt conquere, herken vnto makers off dysmall dayes and bruterars. But the Lorde thy God permytteth not that to the.

The Lorde thy God will sterre vpp a prophete amonge you: euē of thy brethern like vnto me: and vnto him ye shall herken according to all that thou desyredst of the Lorde thy god in Hareb in the daye when the people were gathered sayenge: Let me heare the voyce of my Lorde God nomoare nor se this greates fire any moare, that I dye not. And the Lorde sayed vnto me: they haue well spoken, I will rayse

Christ is he.  
re promysed  
a preacher off  
better tydinges  
then Mo.  
103.

### XVIII. Chapter. Fo. XXXIII

rayse them vpp a prophett from amonge their brethern like vnto the ad will put my wordes in to his mouth and he shall speake vnto the as that I shall commaunde him. And whosoever will not kerken vnto the wordes which he shall speake in my name, I will requyre it off him.

But the prophete which shall presume to speake ought in my name which I commaunded him not to speake, and he that speaketh in the name of straunge Goddes, the same prophete shall dye. And yf thou saye in thine hert, howe shall I knowe that whiche the Lorde hath not spoken? When a prophete speaketh in the name of the Lorde, yf the thyng folow not nor come to passe, that is the thyng which the Lorde hath not spoken. But the prophete hath spoken it presumptuously: be not aferde therfore of him.

### The. xix. Chapter.

¶ When the Lorde thy God hath destroyed the nacyons whose londe the Lorde thy God geueth the, and thou hast conquered the and dwellest in their cities and in their houses: thou shalt appoynte .iiij. cities in the lande whiche the Lorde thy God geueth the to  
F ij. posse

### XIX. Chapter.

possesse it: thou shalt prepare the waye and de-  
uide the costes of thy lande whiche the Lorde  
thy God geueth the to enheret, in to .iiij. partes  
that whosoever committeth murthur may flee  
thither.

The popis se-  
tuaries are of  
an other pur-  
pose. For he  
had leuer ha-  
ue the frenche  
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shd to saue the  
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Good.

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keth the dead  
euell: so love  
maketh it go-  
od.

And this is the cause of the sleier that shal  
flee thither and be saued: Yf he smyte his negh-  
boure ignorantly and hated him not in tyme  
passed: As when a man goeth vnto the wodd  
with his neighbour to hew wod, and as his ha-  
de fetcheth a stroke with the axe, the head slip-  
peth from the helue and smyteth his neighbour  
re that he dye: the same shall flee vnto one off  
the same cities ad be saued. Lest the executer  
of bloude folowe after the sleier while his hert  
is whote and ouertake him, because the waye  
is longe, and flee him, and yet there is no cause  
worthy of deeth in him, in as moch as he hated  
not his neighbour in tyme passed. Wherefore I  
commaunde the sayeng: se that thou appoynte  
out .iiij. cities

And yf the Lorde thy God enlarge thy cos-  
tes as he hath sworne vnto thy fathers and ge-  
ue the all the londe which he sayed he wold ge-  
ue vnto thy fathers (so that thou kepe all these  
commaundmentes to doo them, which I com-  
maunde the this daye, that thou loue the Lord  
thy god ad walke in his wayes euer) then thou  
shalt

### XIX. Chapter. Fo. XXXV

shalt adde .iiij. cities moo vnto those .iiij. that in-  
nocent bloude be not shed in thi lande which  
the Lorde thy God geueth the to enheret, and  
so bloude come vppon the,

But and yf there be any man that hateth his  
neighbour and layeth awayte for him and ry-  
seth agens him and smyteth him that he dye,  
and fleeth vnto any of these cities. Then let the  
elders of his citie sende and fetch him thence  
and delyuer him in to the hondes of the iustice  
of bloude, and he shall dye. Let thine eye haue  
no pitie on him, and so thou shalt put awaye  
innocent bloude from Israel, and happie arte  
thou.

Thou shalt not remoue thy neighbours mar-  
ke which they of olde tyme haue sett in thine  
enheritaunce that thou enherettest in the lon-  
de which the Lorde thy God geueth the to en-  
ioye it.

One witnesse shall not ryse agens a man in any  
maner trespase or synne, what soeuer synne a man synneth: But at the mouthe of two  
witnesses or of .iiij. witnesses shall all maters be  
tryed.

Yf an vnrighteous witnesse ryse vp agens  
a man to accuse him of trespase: then let both  
the men which stryue together stonde before  
the Lorde, before the prestes and the iudges  
which

Yea in all ma-  
ner of heresie  
agens holye  
churches



### XX. Chapter.

which shalbe in those dayes, and let the iudges enquire a good. And yf the witnesse be founde false and that he hath geuen false witnesse agenst his brother the shall ye do vnto hi as he had tought to do vnto his brother, and so thou shalt put euil away fro the. And other shal he are ad feare ad shal heceforth comytt no more any soch wekednesse amog you. And let thine eye haue no compassio, but life for life, eye for eye, toth for toth, hande for hand, and fote for fote.

### The xx. Chapter

¶ When thou goest out to batayle agenste thine enemyes, and seest horses and charrettes and people moo then thou, be not aferde of them, for the Lorde thy God is with the whiche broughte the out of the londe off Egipte. And when ye are come nye vnto batayle, let the preast come forth and speake vnto the people and saye vnto them: Heare Israel, ye are come vnto batayle agenste youre enemyes, let not youre hartes faynte, nether feare nor be amased nor a dreade of them. For the Lorde thy God goeth with you to fyghte for you agenste youre enemyes and to saue you.

And let the officers speake vnto the people

### XX. Chapter. Fo. XXXVI

ple sayenge: Yf any man haue bylt a new housse and haue not \* dedicate it, let him goo and returne to his housse lest he dye in the batayle, and another dedicate it. And yf any man haue planted a vyneyarde and haue not made it comen\*, let him goo and returne agayne vnto his house, lest he dye in the batayle and another make it comen. And yf any man be betrothed vnto a wyfe and haue not taken hyr, let hym goo and returne agayne vnto his housse, lest he dye in the batayle and another take her.

And let the officers speake further vnto the people and saye. Yf any man feare and be faynte herted, let him goo and returne vnto his housse, lest his brothers hert be made faynte as well as his. And when the officers haue made an ende off speakynge vnto the people, let the make captaynes of warre ouer them.

¶ When thou comest nye vnto a citie to fight agenst it, offre them peace. And yf they answer the agayne peasably, and open vnto the, then let all the people that is founde therein be tributaries vnto the and serue the. But and yf they will make no peace with the, then make warre agenste the citie and besege it.

And

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leui. 25. 1. supp  
ose, halowed  
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*Comē: the. iij.  
first yeres the  
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ad the hite ca-  
ten ad that ys  
to make it co-  
me to bringe  
it to the vile  
of the laye pe-  
ople.*

XX. Chapter.

And when the Lord thy God hath delyuered it in to thine handes, smyte all the males thereof with the edge of the swerde, saue the womē and the childern and the catell and all that is in the citie and all the spoyle thereof take vnto thy selfe and eate the spoyle of thyne enemies which the Lord thy God geueth the. Thus thou shalt doo vnto all the cities whiche are a greate waye off from the ad not of the cities of these nations.

But in the cities of these nacions which the Lorde thy God geueth the to enheret, thou shalt saue alyue nothinge that bretheth. But shalt destroye them with out redemption, both the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites and the Iebusites, as the Lorde thy God hath commaunded the, that they teach you not to doo after all their abominacyons whiche they doo vnto their goddes, and so shulde synne agens the Lorde your God

When thou hast beseged a citie longe tyme in makinge warre agens it to take it, destroye not the trees thereof, that thou woldest thrust an axe vnto them. For thou mayst eate of the, and therefore destroye them not. For the trees of the felde are no men, that they myght come agens the to besege the. Neuerthelater those  
trees

XXI. Chapter. Fo. XXXVII.

trees which thou knowest that mē eate not of them, thou maist destroye and cutte them doune and make bolwerkes agens the citie that maketh warre with the, vntyll it be ouerthrowne.

¶ The xxxj. Chapter.

**Y**F one be founde slayne in the land whiche the Lorde thy God geueth the to possesse it, and lieth in the felde, and not knowne who hath slayne him: Then let thine elders and thy iudges come forth ad meet vnto the cities that are rounde aboute the slayne. And let the elders of that citie which is nexte vnto the slayne mā, take an heyffer that is not laboured with nor hath drawen in the iocke, and let them bringe her vnto a valeye where is nether earing nor sowing, ad strike of hir heed there in the valey.

Then let the preastes the sonnes of Leui come forth (for the Lorde thy God hath chosen them to minisre and to blesse in the name off the Lorde and therefore at their mouthe shall all strife and plage be tryed). And all the elders of the citie that is nexte to the slayne man shall washe their handes ouer the heyffer that is beheded in the playne, and shall answere ad saye: oure handes haue not shed this bloude ne  
ther

# XXI. Chapter.

Right in the  
Lords sighte,  
Id not in thy  
ne imaginaci-  
on.

ther haue oure eyes sene it. Be mercifull Lord vnto thy people Israel which thou hast deliuered and put not innocent bloude vnto thy people Israel: and the bloude shalbe forgeuen the. And so shalt thou put innocent blood fro the, when thou shalt haue done that which is right in the sight of the Lorde.

When thou goest to warre agens thyne enemies and the Lorde thy God hath deliuered them in to thine handes and thou hast taken them captyue, and seist amonge the captyues a bewtifull woman and hast a fantasie vnto her that thou woldest haue her to thy wyfe. Then bringe her home to thine housse and let her shau her heed and pare hir nayles and put hir rayment that she was taken in from hir, and let hir remayne in thine housse and be wepe hir father and hir mother a moneth long and after that goo in vnto her and marie her and let her be thy wife. And yf thou haue no fauour vnto her, then let her go whether she lusteth: for thou mayst not sell her for monye nor make cheucaunce of her, because thou hast humbled her.

Yf a man haue two wyues, one loued and another hated, and they haue borne him children, both the loued and also the hated. Yf the firstborne be the sonne of the hated: then when he dea

# XXI. Chapter. Fo. XXXVIII

he dealeth his goodes amonge his children, he maye not make the sonne of the beloued firstborne before the sonne of the hated which is in deade the firstborne: But he shall knowe the sonne of the hated for his firstborne, that he geue hym dowble off all that he hath. For he is the first of his strength, and to him belongeth the right of the firstborneshippe.

Yf any man haue a sonne that is stuburne, and disobedient, that he will not herken vnto the voyce of his father and voyce of his mother, and they haue taught him nurture, but he wolde not herken vnto them: Then let his father and his mother take him and brynge hym out vnto the elders of that citie and vnto the gate of that same place, and saye vnto the elders of the citie. This oure sonne is stuburne and disobedient and will not herken vnto oure voyce, he is a ryoter and a dronkarde. Then let all the men of that citie stone him with stones vnto deeth. And so thou shalt put euell awaye from the, and all Israel shall heare and feare.

Yf a man haue commytted a trespasse worthy of deeth and is put to deeth for it and hanged on tree: let not his body remayne all nyghte vppon the tree, but burye hym the same

XXII. Chapter.

the same daye. For the curse off God is on him that is hanged. Defile not thy londe therefore, whiche the Lorde thy God geueth the to enherett.

¶ The. xxij. Chapter.

**Y**F thou se thy brothers oxen or shepe go astraye, thou shalt not with drawe thy selfe from them: But shalt brynge them home agayne vnto thy brother. Yf thy brother be not nye vnto the or yf thou knowe him not, then bringe them vnto thine awne housse and lett them be with the, vntyll thy brother axe after them, and then delyuer him them agayne. In like maner shalt thou doo with his asse, with his rayment and with all lost thinges of thy brother which he hath lost and thou hast founde, and thou maist not withdrawe thy selfe.

Yf thou se that thy brothers asse or oxen is fallen doune by the waye, thou shalt not withdrawe thy selfe from them: but shalt helpe him to heue them vp agayne.

The woman shall not weere that whiche pertayneth vnto the man, nether shall a man put on womans rayment. For all that doo so, are abhominacyon vnto the Lorde thy God.

Yf thou chaunce vppon a byrds nest by the waye

XXII. Chapter. Fo. XXXIX

waye, in what soeuer tree it be or on the ground, whether they be younge or egges, ad the dame sittenge vppon the younge or vppon the egges: Thou shalt not take the mother with the younge. But shalt in any wyse let the dame go and take the younge, that thou mayst prospere and prolonge thy dayes.

When thou byldest a new housse, thou shalt make a batelmēt vnto the roffe, that thou lade not bloude vppon thine housse, yf any mā fall there of. The howses be flate in the coites.

Thou shalt not sowe thy vyneyarde with diuerse sēde: lest thou halowe the sēde whiche thou hast sowne with the frute off thy vyneyarde.

Thou shalt not plowe with an oxen ad an asse together.

Thou shalt not weere a garment made of wolle and flax together.

Thou shalt put rybandes vppon the. iij. quarters of thy vesture wherewith thou couerest thy selfe.

Yf a man take a wyfe and when he hath lyen with her hate her ad leye shamefull thinges vnto hyr charge and brynge vp an euell name vppon her and saye: I toke this wyfe, and whē I came to her, I founde her not a mayde: The let the father of the damsell and the mother bryn-

XXII. Chapter.

brynge forth the tokens of the damfels virginite, vnto the elders of the citie, euen vnto the gate. And let the damfels father saye vnto the elders, I gaue my doughter vnto this man to wife and he hateth her: and loo, he layeth shamefull thinges vnto hir charge saynge, I founde not thy doughter a mayde. And yet these are the tokens of my doughters virginite. And let them spredde the vesture before the elders off the citie. Then let the elders of that citie take that man and chastyce him and merce him in an hundred cycles of syluer and geue them vnto the father of the damsell, because he hath brought vpp an euell name vppon a mayde in Israel. And she shalbe his wife, and he may not put her awaye all his dayes. But and yf the thinge be of a fuertie that the damsell be not founde a virgen, let them brynge her vnto the dore of hir fathers housse, and let the men of that citie stone her with stones to deeth, because she hath wrought folye in Israel, to playe the whore in hir fathers housse. And so thou shalt put euell awaye from the.

Yf a man be founde lyenge with a woman, that hath a wedded husbonde, then let the dyerether of the: both the man that laye with the wife and also the wife: so thou shalt put awaye euell from Israel.

Yf a

XXII. Chapter.

Fo. XL.

Yf a mayde be hanfasted vnto an husbonde, and then a man finde her in the towne and leye with her, then ye shall brynge them both out vnto the gates of that same citie and shall stone them with stones to deeth: The damsell because she cried not beyng in the citie: And the man, because he hath humbled his neyghbours wife, and thou shalt put awaye euell from the.

But yf a man finde a betrothed damsell in the felde and force her and leye with her: The man that laye with her shall dye alone, and vnto the damsell thou shalt doo no harme: because there is in the damsell no cause of deeth. For as when a man ryseth agenste his neyghboure and sleeth him, euē so is this matter. For he founde her in the felde and the betrothed damsell cried: but there was no mā to succoure her.

Yf a man finde a mayde that is not betrothed and take her and leye with her and be founde: Then the man that laye with her shall geue vnto the damsell's father. I. cycles of syluer. And she shall be his wife, because he hath humbled her, and he maye not put her awaye all his dayes.

No man shall take his fathers wife, nor vnto heale his fathers couerynge.

XXIII. Chapter.

¶ The .xxliij. Chapter

**N**One that is gelded or hath his preuey membres cutt of, shall come in to the congregacion of the Lorde. And he that is borne of a comen woman shall not come in to the congregacion of the Lorde, no in the tenth generacyon he shall not entre in to the congregacyon of the Lorde. The Ammonites and the Moabites shall not come in to the congregacyon of the Lorde, no not in the tenth generacion, no they shall neuer come in to the congregacion of the Lorde, because they met you not with bred and water in the waye when ye came out of Egipte, and because they hyred agens the Balaam the sonne of Beor the interpreter of Mesopotamia, to curse the. Neuer thelesse the Lorde thy God wolde not herken vnto Balaam, but turned the curse to a blessing vnto the, because the Lorde thy God loued the. Thou shalt neuer therefore seke that which is prosperouse or good for them all thy dayes for euer.

Thou shalt not abhorre an Edomite, for he is thy brother: nether shalt thou abhorre an Egiptian, because thou wast a straunger in his londe. The childern that are begotten of them shall come in to the congregacyon of the Lorde in the .iiij. generacion.

whē

XXIII. Chapter. For XLI

**W**hen thou goest out with the host agens thine enemies, kepe the fro all wekednesse for the Lorde is amonge you.

Yf there be any man that is vncleane by the reason of vncleannesse that chaunceth hym by nyght, let him goo out of the host and not come in agayne vntyll he haue wasshed him selfe with water before the euen: and then whē the sonne is doune, let him come in to the host agayne.

Thou shalt haue a place without the host whother thou shalt resorte to and thou shalt haue a sharpe poynte at the ende of thy wepon: and when thou wilt ease thy selfe, digge therewith and turne and couer that which is departed from the. For the Lorde thy God walketh in thine host, to rydd the and to sett thine enemies before the. Let thine host be pure that he se no vncleane thinge amonge you and turne from you.

Thou shalt not delyuer vnto his master the seruauent which is escaped from his master vnto the. Let him dwell with the, etic amonge you in what place he him selfe liketh best, in one of thi cities where it is good for him, and vex him not.

There shalbe no whore of the daughters of Israel, nor whorekeeper of the sonnes of Israel

G i Thou.

The pope  
will take tribu  
te of them yet  
sa bist hopes.  
sa aboites de  
sire no better  
penautes.

### XXIII. Chapter.

Thou shalt nether brynge the hyre of an who  
re nor the pryce of a dogge in to the housse of  
the Lorde thy God; in no maner of vowe: for  
euē both of them are abhominacion vnto the  
Lorde thy God.

Thou shalt be no vsurer vnto thy brother;  
nether in mony nor in fode, nor in any maner  
thinge that is lent vppon vserye. Vnto a straū  
ger thou maist lende vppon vserye, but not vñ  
to thy brother, that the Lorde thy God ma  
ye blesse the in all that thou settest thyne hande  
to in the londe whother thou goest to conque  
re it.

When thou hast vowed a vowe vnto the  
Lorde thy God, se thou be not slacke to paye  
it. For he will surely requyre it of the, and it sh  
albe synne vnto the. Yf thou shalt leue vovm  
ge, it shalbe no synne vnto the: but that which  
is once gone out off thy lippes, thou must ke  
pe and doo, accordynge as thou hast vowed  
vnto the Lorde thy god a frewilloffrynge whi  
che thou hast spoken with thy mouth.

When thou comest in to thy neighbours vy  
neyarde, thou mayst eate grapes thy belyfull at  
thine awne pleasure: but thou shalt put none in  
thy bagge.

When thou goest in to thy neighbours cor  
ne, thou mayst plucke the eares with thine hād  
but

### XXIII. Chapter. Fo. XLII

but thou mayst not moue a sycle vnto thy negh  
bours corne.

### The xxxiiij. Chapter.

¶ When a man hath taken a wyfe and ma  
ried her, yf she finde no fauoure in his  
eyes, because he hath spied some vncleynesse  
in her. Then let him write her a bylle of devor  
cement and put it in hir hande and sende her  
out of his housse. Yf when she is departed out  
of his housse, she goo and be another mans wi  
fe and the seconde husbonde hate her and wri  
te her a letter of deuorcement and put it in hir  
hande and sende her out of his housse, or yf  
the seconde man dye whiche toke her to wyfe.  
Hir first man whiche sent hir awaye maye not  
take her agayne to be his wyfe, in as moche as  
she is defiled. For that is abhominacyon in the  
syght of the Lorde: that thou defile not the lō  
de with synne, which the Lorde thy God ge  
ueth the to enherett.

When a man taketh a newe wyfe, he shall  
not goo a warrefare nether shalbe charged  
wyth any busynesse: but shalbe fre at home  
one yere and reioyse with his wife whiche he  
hath taken.

G ij No man



### XXIII. Chapter

No mā shall take the nether or the upper mill stone to pledge, for then he taketh a mans lyfe to pledge.

Yf any man be founde stealyng any of his brethern the childern of Israel, ad maketh chesefauce of him or selleth him, the thefe shall dye. And thou shalt put euell away from the.

Take hede to thy selfe as concernynge the plage of leprosy, that thou obserue diligently to doo acordinge to all that the preastes the uites shall theach the, as I commaunded them so ye shall obserue to doo. Remembre what the Lorde thy God dyd vnto Mir Iam by the waye, after that ye were come out off Egipte.

Do as the preastes teache you: but as I haue taughte shē and not as they saye.

Yf thou lende thy brother any maner soker, thou shalt not goo in to his housse to fetch a pledge: but shalt stonde without and the man to whom thou lendest, shall brynge the the pledge out at the dore. Forthmore yf it be a poore body, goo not to slepe with his pledge: but delyuer hym the pledge agayne by that the sonne goo doune, and let him slepe in his owne rayment and blesse the. And it shalbe rightuousnes vnto the, before the Lorde thy God.

Thou shalt not defraude an hyred seruaunte that is nedye and poore, whether he be off thy bre

### XXIII. Chaptre. Fo. XLIII,

brethern or a straunger that is in thy lond with in thy cities. Geue him his hyre the same daye, and let not the sonne goo doune thereon. For he is nedye ad therewith susteyneth his life, lest he crye agens the vnto the Lorde ad it be synne vnto the.

The fathers shal not dye for the childern nor the childern for the fathers: but every mā shall dye for his awne synne.

Hynder not the right of the straunger nor of the fatherlesse, nor take wedowes rayment to pledge. But remembre that thou wast a seruaunte in Egipte, ad how the Lord thy God delyuered the shēe. Wherfore I cōmaūde the to doo this thinge.

When thou cuttest doune thyne herueste in the felde and hast forgotte a shefe in the felde thou shalt not goo agayne and sett it: But it shalbe for the straunger, the fatherlesse and the wedowe, that the Lorde thy God maye blesse the in all the workes of thyne hande. When thou beatest doune thyne olyue, trees thou shalt not make cleane riddaunce after the: but it shalbe for the straunger, the fatherlesse and the wedowe. And when thou gatherest thy vyneyarde, thou shalt not gather cleane after the: but it shalbe for the straunger, the fatherlesse and the wedowe. And remembre that thou wast a serua

XXV. Chaptre.

seruaunte in the lond of Egipte: wherefore I cō  
maunde the to doo this thinge.

¶ The. xxv. Chapter.

**W**hen there is strife betwene men, let the  
come vnto the lawe, and let the iudges  
iustifie the rightuous and condemne the tres-  
peaser. And yf the trespeaser be worthy of stry-  
pes, then let the iudge cause to take him dou-  
ne and to bete him before his face accordynge  
to his trespass, vnto a certayne numbere. xl. stry-  
pes he shall geue him and not passe: lest yf he  
shulde excede and beate him aboute that with  
many stripes, thi brother shuld appere vngod-  
ly before thine eyes.

Thou shalt not mo sell the oxe that treadeth  
out the corne.

*It were hard  
to proue this  
a ceremonye*

When brethern dwell together and one of  
them dye and haue no childe, the wyfe of the de-  
ed shall not be geuen out vnto a straunger: but  
hir brotherlawe shall goo in vnto her and ta-  
ke her to wife and marie her. And the eldest  
sonne which she beareth, shall stonde vp in the  
name of his brother which is deed, that his na-  
me be not put out in Israel.

But and yf the man will not take his sisters-  
lawe, then let her goo to the gate vnto the el-  
ders

XXV. Chaptre. Fo. XLIII.

elders and saye: My brotherlawe refuseth to ster-  
re vpp vnto his brother a name in Israel, he  
will not marie me. Then let the elders of his  
citie call vnto him and comen with him. Yf  
he stonde and saye: I will not take her, then  
let his systerlawe goo vnto him in the presen-  
ce of the elders and loose his shewe of his foo-  
te and spytt in his face and answere and saye.  
So shall it be done vnto that man that will  
not bylde his brothers housse. And his  
name shalbe called in Israel, the vnshoed hous-  
se.

Yf when men stryue together, one with ano-  
ther, the wife of the one rine to, for to ryd hye  
hulbonde out of the handes of him that smy-  
teth him and put forth hir hande and take him  
by the secrettes: cutt of hir hande, and let not  
thine eye pitie her.

Thou shalt not haue in thy bagge two ma-  
ner weyghtes, a greate and a small: nether shalt  
thou haue in thine house dyuerse measures, a  
great and a small. But thou shalt haue a perfect  
and a iust measure: that thy dayes maye be leng-  
thed in the londe whiche the Lorde thy God  
geueth the, For all that do soche thinges and all  
that doo vnright, are abhominacion vnto the  
Lorde thy God.

Remembre

XXVI. Chaptre.

Remembre what Amalech dyd vnto the by the waye after thou camest out of Egipte, he mett the by the waye and smote the hyn most of you, all that were ouer laboured and dragged by hynde, when thou wast faynted and werye, and he feared not God. Therfore when the Lorde thy God hath geuen the rest from all thyne enemyes rounde aboute, in the londe whiche the Lorde thy God geueth the to enheret and possesse: se that thou put out the name of Amalech from vnder heauen, and forget not.

¶ The. xxvj. Chapter.

**W**hen thou art come in to the londe whiche the Lorde thy God geueth the to enherett and hast enioyed it and dwellest there in: take of the first of all the frute of the erthe, which thou hast brought in out of the lande that the Lorde thy God geueth the and put it in a maunde and goo vnto the place which the Lorde thy God shall chose to make his name dwell there. And thou shalt come vnto the preast that shalbe in those dayes and saye vnto him I knowlege this daye vnto the Lorde thy God, that I am come vnto the contre whiche the Lorde sware vnto oure fathers for to geue vs. And

XXVI. Chapter. Fo. XLV

And the preast shall take the maunde out of thine hande, and set it doune before the alter of the Lorde thy God. And thou shalt answer and saye before the Lorde thy God: The Sirians wolde haue destroyed my father, and he went doune in to Egipte and sogorned there with a few folke and grewe there vnto a nacion greate, myghtie and full of people. And the Egiptians vexed us and troubled vs, and laded vs with cruell bondage. And we cried vnto the Lorde God of oure fathers, and the Lorde herde oure voyce and looked on oure aduersyte, labour and oppressyon. And the Lorde brought vs out of Egipte with a myghtie hande and a stretched out arme and with greate tereblenesse and with sygnes and wonders. And he hath brought vs in to this place and hath geue vs this londe that floweth with mylke and honye. And nowe loo, I haue brought the first frutes off the londe whiche the Lorde hath geuen me. And set it before the Lorde thy God and worshpe before the Lorde thy God and reioyse ouer all the good thinges whiche the Lorde thy God hath geue vnto the and vnto thyne housse, both thou the Leuite and the straunger that is amonge you.

When thou hast made an ende of tithynge  
all

### XXVI. Chapter.

all the tithes of thine encrease the thyrd yere, the yere of rythyng: and hast geuen it vnto the Leuite, the straunger, the fatherlesse and the wedowe, and they haue eaten in thy gates and fylled them selues. Then saye before the Lorde thy God: I haue brought the halowed thinges out of myne houlse and haue geuen them vnto the Leuite, the straunger, the fatherlesse and the wedowe acordynge to all the commaundmentes which thou commaundest me: I haue not ouerskypped thy commaundmentes, nor forgotten them. I haue not eaten thereof in my moornyng nor taken awaye thereof vnto any vncleynesse, nor spent thereof aboute any ded corse: but haue herkened vnto the voyce of the Lorde my God, and haue done after all that he commaunded me, loke doune from thy holy habitacyon heauen and blesse thy people Israel and the lande which thou hast geuen vs (as thou swarest vnto oure fathers) a land that floweth with mylke and honye.

This daye the Lorde thy God hath commaunded the to doo these ordinaunces and lawes. Kepe them therfore and doo them with all thine hert and all thy soule. Thou hast sett vpp the Lorde this daye to be thy God and to walke in hys wayes and to kepe his ordinaunces, his commaundmentes and his lawes, and  
to her

### XXVII. Chapter. Fo. XLVI

to herken vnto his voyce. And the Lorde hath sett the vpp this daye, to be a seuerall people vnto him (as he hath promysed the) and that thou kepe his commaundmentes, and to make the hye aboute all nacyns which he hath made, in prayse, in name and honoure: that thou mayst be an holy people vnto the Lorde thy God, as he hath sayed.

### The. xxviij. Chapter.

**A**Nd Moses with the elders of Israel commaunded the people sayenge: kepe all the commaundmentes which I commaunde you this daye. And when ye be come ouer Iordayne vnto the lande which the Lorde thy God geueth the, sett vpp greate stones and playster them with playster, and write vpon the all the wordes of this lawe, when thou arte come ouer: that thou mayst come in to the lande which the Lorde thy God geueth the: a lande that floweth with mylke and honye. as the Lorde God off thy fathers hath promysed the.

When ye be come ouer Iordayne, se that ye set vpp these stones which I commaunde you this daye in mount Eball, and playster them with playster. And there bylde vnto the Lorde thy God, an altare of stones and se thou lifte  
vpon

XXVII. Chapter.

vpp no yerne vppon them: But thou shalt make the altare of the Lorde thy God of rough stones and offer burnt offrynges thereon vnto the Lorde thy God. And thou shalt offer peace offrynges and shalt eate there and reioyse before the Lorde thy God. And thou shalt write vppon the stones all the wordes of this lawe, manyselly and well

And Moses with the preastes the Leuites spake vnto all Israel sayenge: take hede ad heare Israel, this daye thou art become the people of the Lorde thy God. Herken therfore vnto the voyce of the Lorde thi God ad do his commaundmētes ad his ordinaunces which I commaunde you this daye.

And Moses charged the people the same daye sayenge: these shall stonde vppon mount Grifim to blesse the people, when ye are come ouer Iordayne: Symeon, Leui, Iuda, Isachar, Ioseph and Ben Iamin. And these shall stonde apon mount Eball to curse: Ruben, Gad Aser, Zabulon, Dan and Neptaly. And the Leuites shall beginne ad say vnto all the men of Israel with a loude voyce.

Curfed be he that maketh any carued image or image of metall (an abhominacion vnto the Lorde, the worke of the handes of the craftesman) and putteth it in a secrett place:  
And

Here of take the popes an occasiō to curse. iiii. tymes in the yere

XXVII. Chapter. Fo. XLVII.

And all the people shall answere and saye Amen.

Curfed be he that curseth his father or his mother, and all the people shall saye Amen.

Curfed be he that remoueth his neighbours marke and all the people shall saye Amen.

Curfed be he that maketh the blynde go out off his waye, and all the people shall saye Amen.

Curfed be he that hyndreth the right of the straunger, fatherlesse and wedowe, and all the people shall saye Amen.

Curfed be he that lieth with his fathers wife because he hath opened his fathers coueringe, ad all the people shall saye Amen.

Curfed be he that lieth with any maner beast, and all the people shall saye Amen.

Curfed be he that lieth with his syster whether she be the doughter of his father or off his mother, and all the people shall saye Amen.

Curfed be he that lieth with his mother in lawe, and all the people shall saye Amen.

Curfed be he that smyteth his neighbour secretly, and all the people shall saye Amen.

Curfed be he that taketh a rewarde to slee in nocent bloude, and all the people shall saye Amen.

Curfed be he that mātayneth not all the wordes

des

XXVIII. Chapter.

des of this lawe to doo them, ad all the people shall saye Amen.

The. xxviii. Chapter

**Y**F thou shalt herken diligently vnto the voyce of the Lorde thy God, to obserue and to do all his commaundmentes whiche I commaunde the this daye. The Lorde wil set the an hie aboute all nacions of the erth. And all these blessinges shall come on the and ouer take the, yf thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the felde, blessed shalt thou be the frute of thy body, the frute of thy ground and the frute of thy catell, the frute of thine oxen, and thy flockes of shepe, blessed shall thine almyry be ad thy store. Blessed shalt thou be, both when thou goest out, ad blessed when thou comest in.

The Lorde shall smyte thine enemyes that rise agens the before thy face. They shall come out agens the one waye, and flee before the feuen wayes. The Lorde shall commaunde the blessinge to be with the in thy store housses ad in all that thou settest thine hande to, and will blesse the in the lande which the Lord thy god geueth the.

The Lorde shall make the an hollye people vnto

XXVIII. Chapter Fo. XLVIII.

vnto himselfe, as he hath sworn vnto the: yf thou shalt kepe the commaundmentes of the Lorde thy God and walke in hys wayes.

And all nacions of the erthe shall se that thou arte called after the name of the Lorde, and they shall be aferde off the. And the Lorde shall make the plenteous in goodes, in the frute of thy body, in the frute off thy catell and in the frute of thy ground, in the lande whiche the Lorde swaie vnto thy fathers to geue the.

The Lorde shall open vnto the his good treasure; euen the heauen, to geue rayne vnto thy lande in due ceason and to blesse all the laboures of thine hande. And thou shalt lende vnto many nacions, but shalt not nede to borowe thy selfe. And the Lorde shall sett the before and not behinde, and thou shalt be aboute only and not beneth: yf that thou herken vnto the commaundmentes of the Lorde thy God which I commaunde the this daye to kepe and to doo them. And se that thou bowe not from any of these wordes which I commaunde the this daye either to the right hande or to the lefte, that thou woldest goo after straung goddes to serue them.

But and yf thou wilt not herken vnto the voyce of the Lorde thy God to kepe and to doo

XXVIII. Chapter.

doo all his commaundmentes and ordinaunces which I commaunde the this daye: then all these curses shall come vpon the and ouertake the: Cursed shalt thou be in the towne, and cursed in the felde, cursed shall thyne almyre be and thi store. Cursed shall the frute of thy body and the frute of thy lond be and the frute of thine oxen and the flockes of thy shepe. And cursed shalt thou be when thou goest in, and when thou goest out.

And the Lorde shall sende vpon the cursynge, goynge to nought and complaynyng in all that thou setteest thine hande to what soeuer thou doest: vntyll thou be destroyed and brought to nought quykely, because of the wickednesse of thyne inuencions in that thou hast forsaken the Lorde. And the Lorde shall make the pestilence cleaue vnto the, vntyll he haue consumed the from the lond whether thou goest to enioye it. And the Lorde shall smyte the with swellynge, with fevers, heet, burnynge, wetherynge, with synnyng and blasting. And they shall folowe the, vntyll thou perishe.

And the heauen that is ouer thy heed shalbe brasse, and the erth that is vnder the, yerne. And the Lorde shall turne the rayne of the lande vnto powder and dust: euen from heauen they shall

XXVIII. Chapter. Fo. XLIX.

shal come downe vpon the, vntyll thou be brought to nought. And the Lorde shall plage the before thine enemyes: Thou shalt come out one waye agens them, and see seuen wayes before them, and shalt be scatered amonge all the kingdomes of the erth. And thy carcasse shalbe meate vnto all maner foules of the ayre and vnto the beestes of the erth, and no man shall fraye them awaye.

And the Lorde will smyte the with the botches of Egypte and the emorodes, scalle and maungynesse, that thou shalt not be healed the reof. And the Lorde shall smyte the with madnesse, blyndnesse and dasyng of herte. And thou shalt grope at none daye as the blynde gropeth in darkenesse; and shalt not come to the right waye.

And thou shalt suffre wronge only and be polled euermore, and no man shall soker the, thou shalt be betrothed vnto a wife, and another shall lye with her. Thou shalt bylde an housse and another shall dwell therein. Thou shalt plante a vyncyarde, and shalt not make it comen. Thine oxen shalbe slayne before thyne eyes, and thou shalt not eate thereof. Thine asse shalbe violently taken awaye euen before thi face, and shall not be restored the agayne. Thy shepe shalbe geuen vnto thine enemyes, and no

H i man



# XXVIII. Chapter.

man shall helpe the.

Thy sonnes and thy daughters shall be geue  
vnto another nacion, and thine eyes shall se  
and dase vppon them all daye longe, but shal  
haue no myghte in thine hande. The frute  
of thy londe and all thy laboures shall a nacy  
on which thou knowest not, eate, and thou shalt  
but soffire violence only and be oppressed al  
waye : that thou shalt be cleane besyde thy  
selfe for the syghte of thine eyes whiche thou  
shalt se.

The Lord shall smyte the with a myscheu  
us botche in the knees and legges, so that thou  
cāst not be healed: euē from the sole of the fo  
te vnto the toppe of the heed.

The Lorde shall brynge both the and thy  
kyng which thou hast sett ouer the, vnto a na  
cyon whiche nether thou nor thy fathers haue  
knowne, and there thou shalt serue straunge  
goddess: euen wodd and stone. And thou shalt  
goe to wast and be made an ensample and a ge  
singestocke vnto al naciōs whether the Lord  
shall carye the.

Thou shalt carie moch seed out in to the  
felde, and shalt gather but litte in : for the lo  
cusses shall destroye it, Thou shalt plante a  
vynyard and dresse it, but shalt nether dryn  
ke off the wyne nether gather of the grapes,  
for

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For. L.

for the wormes shall eate it. Thou shalt ha  
ue olyue trees in all thy costes, but shalt not  
be anoynted with the oyle, for thine olyue tre  
es shall be rooted out. Thou shalt get sonnes and  
daughters, but shalt not haue them : for they  
shall be caried awaye captiue. All thy trees  
and frute of thy londe shall be married with bla  
styng.

The straungers that are amonge you shall  
clyme aboue the vpp an hye, and thou shalt co  
me dōune beneth alowe. He shall lende the and  
thou shalt not lende him, he shall be before and  
thou behynde.

Moreouer all these curses shall come vppō  
the and shall folowe the and ouertake the, tyll  
thou be destroyed : because thou herkenedest  
not vnto the voyce of the Lorde thy God, to  
kepe his cōmaundmētes and ordinaunces whi  
che he cōmaūded the, and they shall be vppō the  
as miracles and wonders and vppon thy seed for  
euer. And because thou seruedest not the Lor  
de thy God with ioyfulnesse and with a good  
berte for the abundaunce of all thinges, ther  
fore thou shalt serue thine enemye whiche  
the Lorde shall sende vppon the : in hunget  
and thrust, in nakednesse and in nede off all  
thyng : and he shall put a yocke off yerne  
vppon thine necke, vntyll he haue broughre

H ij the so

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the to noughte.

And the Lorde shall brynge a naciō vpon the from a farre, euen from the ende off the worlde, as swyfte as an egle fleeth: a naciō whose tonge thou shalt not vnderstonde: a herde fauoured naciō whiche shall not regarde the person of the olde nor haue compassiō on the younge. And he shall eate the frute of thy londe and the frute of thy catell vntyll he haue destroyed the: so that he shall leaue the nether corne, wyne, nor oyle, nether the increase of thyne oxen nor the flockes of thy shepe: vntyll he haue brought the to nought. And he shall kepe the in in all thy cities, vntyll thy hye ad strong walles be come doune wherei thou trustest, thorow all thy londe. And he shall besege the in all thy cities thorow out all thy land whiche the Lorde thy God hath geuen the.

And thou shalt eate the frute of thyne awne bodie: the flesshe of thy sonnes and off thy doughters which the Lorde thy God hath geuen the, in that straytenesse and sege wherewith thyne enemye shall besege the: so that it shall greue the man that is tender and exceldynge delicate amonge you, to lōke on his brother and vpon his wife that lyeth in his bosome ad on the remnaunte of his childern, which he hath yet lefte, for feare of geuyng

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vnto any of them of the flesh of hys childern, whiche he eateth, because he hath noughte lefte him in that straytenesse and sege wherewith thyne enemye shall besege the in all thy cytyes.

Yee and the woman that is so tender and delicate amonge you that she dare not auenture to sett the sole of hyr foote vpon the grounde for softnesse and tendernesse, shalbe greued to lōke on the husbonde that leyeth in hir bosome and on hyr sonne and on hyr doughter: euen because of the afterbyrthe that ys come oute from betwene hyr legges, and because of hyr childern whiche she hath borne, because she wolde eate them for nede off all thynges secretly, in the straytenesse and sege wherewith thine enemye shall besege the in thy cities.

Yf thou wilt not be diligent to doo all the wordes of this lawe that are wrytten in this booke, for to feare this glorious and fearfull name of the Lorde thy God: the Lorde will smyte both the and thy seed with wonderfull plagues and with greate plagues and of longe continuaunce, and with euell sickenesses and of longe duraunce. Moreouer he wyll brynge vpon the all the diseases off Egipte whiche thou wast afrayed off, and they shall clea-

ue vn

### XXVIII. Chapter.

ye vnto the. Thereto all maner sickenesses and all maner plagues whiche are not wrytten in the booke of this lawe, wyll the Lorde brynge vppon the vntyll thou be come to nougthte. And ye shalbe lesse fewe in numbre, where to fore ye were as the starres off heauen in multitude: because thou woldest not herke vnto the voyce of the Lorde thy God.

And as the Lorde reioysed ouer you to do you good and to multiplie you: euen so he will reioyse ouer you, to destroye you and to brynge you to nougth. And ye shalbe wasted from of the lande whother thou goest to enioye it, And the Lorde shall scatter the amonge all nacions from the one ende of the worlde vnto the other, and there thou shalt serue straunge goddes, which nether thou nor thy fathers haue knowen: euen wod and stone.

And amonge these nacions thou shalt be no small season, and yet shalt haue no reste for the sole of thy foote. For the Lorde shall geue the there a treblyng herte and dasyng eyes and sorowe of mynde. And thy lyfe shall hange before the, and thou shalt feare both daye and nyghte and shalt haue no trust in thy lyfe. In the mornyng thou shalt saye, wolde God it were nyghte. And at nyghte thou shalt saye, wolde

### XXIX. Chapter. Fo. LII.

wolde God it were mornyng. For feare off thyne herte whiche thou shalt feare, and for the syghte of thyne eyes whiche thou shalt se.

And the Lorde shall brynge the in to Egippte agayne with shippes, by the waye which I bade the that thou shuldest se it nomoare. And there ye shalbe solde vnto youre enemyes, for bondmen and bondwomen: and yet no man shall bye you.

### The xxx. Chapter.

These are the wordes of the appoyntment which the Lorde commaunded Moses to make with the childern of Israel in the londe of Moab, besyde the appoyntment whiche he made with them in Horeb.

And Moses called vnto all Israel and sayed vnto them: Ye haue sene all that the Lorde dyd before youre eyes in the lande of Egippte, vnto Pharaon and vnto all his seruantes, and vnto all his londe, and the greates temptacions whiche thyne eyes haue sene and those greates myracles and wonders: and yet the Lorde hath not geuen you an herte to perceaue, nor eyes to se, nor eares to heare vnto this daye.

And

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And I haue led you .xl. yere in the wildernesse: and youre clothes are not waxed olde vppon you, nor are thy shoues waxed olde vppon thy fete. Ye haue eaten no bred nor droncke wyne or strounge dryncke: that ye myghte knowe, howe that he is the Lorde youre God.

And at the last ye came vnto this place, ad Sihon the kynge of Hesbon and Og kynge of Basan came out agenst you vnto batayle, and we smote them and toke their londe and gaue it an heritaunce vnto the Rubenites and Gadites and to the halfe tribe of Manasse. Kepe therefore the worde of this appoyntment and doo them, that ye maye vnderstonde all that ye ought to doo.

Ye stonde here this daye euery one of you before the Lorde youre God: both the heedes of youre trybes, youre elders, youre officers ad all the me of Israel: youre childern, youre wyues and the straungere that are in thyn host, from the hewer of thy wod vnto the drauer of thy water: that thou shuldest come vnder the appoyntment of the Lorde thy God, and vnder his othe which the Lorde thy God maketh with the this daye. For to make the a people vnto him selfe, and that he maye be vnto the a God, as he hath sayed vnto the and  
as he

XXIX. Chapter. Fo. LIII.

as he hath sworne vnto thi fathers Abraham, Isaac and Iacob.

Also I make not this bonde and this othe with you only: but both with him that stodeth here with us this daye before the Lorde oure God, and also with him that is not here with us this daye. For ye knowe how we haue dwelt in the londe of Egipte, and how we came thorow the myddes of the nacions which we passed by. And ye haue sene their abhominaciōs and their ydolles: wod, stone, siluer and golde which they had.

Lest there be amonge you man or woman kynred or trybe that turneth awaye in his hert this daye from the Lorde oure God, to goo ad serue the goddes of these nacions: and lest there be amonge you some roote that bereth gall and wormwood, so that when he heareth the wordes of this curse, he bleffe him selfe in his hert sayenge: I feare it not, I will therfore walke after the lust of myne awne hert, that the drunken destroye the thurstie.

And so the Lorde will not be mercifull vnto him, but then the wrath of the Lorde ad his gelousye, smoke agenst that man, ad al the curses that are written in this boke light vppō him, and the Lorde doo out his name frō vnder heauen, and separate him vnto euell out of  
all the

**XXIX. Chapter.**

all the trybes of Israel acordynge vnto all the curses of the appoyntement that is written in the boke of this lawe.

So that the generacion to come of youre childern that shal ryse vpp after you ad the straunger that shall come from a ferre londe, saye when they se the plagis of that londe, and the diseases where with the Lorde hath smytten it how all the londe is burnt vpp with breimstone and salt, that it is nether sowne nor beareth nor any grasse groweth therein, after the ouertrowenge of Sodome, Gomor, Adama ad Zeboim: which the Lorde ouerthrewe in his wrath and angre.

And than all nacions also saye: wherefore hath the Lorde done of this facion vnto this londe? O how fearse is this great wrath? And men shall saye: because they lesse the testamēt of the Lorde God of their fathers which he made with them, whē he brought them out of the lande of Egypte. And they went ad serued straunge goddes and worshipped them: goddes which they knewe not and which had geuen them nought. And therfore the wrath off the Lorde waxed whote vppon that londe to brynge vppon it all the curses that are written in this boke. And the Lorde cast them out of their londe in angre, wrath and greate fury  
ou  
snelse

**XXX. Chapter. Fo. LIII**

snelse, and cast thē in to a straunge londe, as it is come to passe this daye.

The secrettes perteyne vnto the Lorde oure God and the thinges that are opened perteyne vnto us and oure childern for euer, that we doo all the wordes of this lawe.

**The. xxx. Chapter.**

**W**hen all these wordes are come vpo the whether it be the blessinge or the curse which I haue set before the: yet yf thou turne vnto thine hert amonge all the nacions whither the Lorde thi God hath thruste the, and come agayne vnto the Lorde thi God ad herken vnto his voyce acordinge to all that I commaunde the this daye: both thou and thi childern with all thine hert and all thi soule: Then the Lorde thi God wil turne thi captiuite ad haue cōpassion vpo the ad goo ad sett the agayne from all the nacions, amonge which the Lorde thi God shall haue scatered the.

Though thou wast cast vnto the extreme partes of heauen: euen from thence will the Lorde thi God gather the and from thence sett the and brynge the in to the lande which thi fathers possessed, and thou shalt enioye it. And he will shewe the kyndnesse and  
multi

XXX. Chapter.

multiplye the aboue thi fathers. And the Lorde thi God will circumcise thine hert and the hert of thi seed for to loue the Lorde thi God with all thine hert and all thi soule, that thou mayst lyue. And the Lorde thi God will put al these curses vpon thine enemyes and on the that hate the and persecute the.

But thou shalt turne and herken vnto the voyce of the Lorde and doo all his commaundmentes which I commaunde the this daye. And the Lorde thi God will make the plenteous in all the workes of thine hande and in the frute of thi bodye, in the frute of thi catell and frute of thi lande and in riches. For the Lorde will turne agayne and reioyse ouer the to doo the good, as he reioysed ouer thi fathers: Yf thou herken vnto the voyce of the Lorde thy God, to kepe his commaundmentes and ordynaunces which are written in the booke of this lawe, yf thou turne vnto the Lord thi God with all thine hert and all thi soule.

For the commaundment which I commaunde the this daye, is not separated from the neither ferre of. It is not in heauen, that thou needest to saye: who shall goo vpp for us in to heauen, and sett it us, that we maye heare it and doo it: Neither is it beyonde the see, that thou shuldest saye: who shall goo ouer see for us and sett

it us

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Fo. LV

it us that we maye heare it and doo it: But the worde is very nye vnto the: euen in thi mouth and in thine hert, that thou doo it.

Beholde I haue sett before you this daye lyfe and good, deeth and euell: in that I commaunde the this daye to loue the Lorde thi God and to walke in his wayes and to kepe his commaundmentes, his ordynaunces and his lawes: that thou mayst lyue and multiplye, and that the Lorde thy God man blesse the in the lande whither thou goest to possesse it.

But and yf thine hert turne awaye, so that thou wilt not heare: but shalt goo astraye and worshipe straunge goddes and serue them, I pronounce vnto you this daye, that ye shal surely peresh and that ye shall not prolonge your dayes vppon the lande whither thou passest ouer Iordayne to goo and possesse it.

I call to recorde this daye vnto you, heauen and erth, that I haue sett before you lyfe and deeth, blessinge and cursynge: but chose lyfe, that thou and thi seed maye lyue, in that thou louest the Lorde thi God herkenest vnto his voyce and cleuest vnto him. For he is thi life and the lengthe of thi dayes, that thou mayst dwell vppon the erth which the Lorde swaue vnto thi fathers: Abraham, Isaac and Iacob to

geue

geue them.  
 XXXI. Chapter.  
 The xxxi. Chapter.

**A**Nd Moses went and spake these wordes vnto all Israel and sayed vnto them I am an hundred and xx. yere olde this daye, and can nomoare goo out and in. Also the Lorde hath sayed vnto me, thou shalt not go ouer this Iordayne. The Lord youre God he will go ouer before the and he will destroye these nations before the, and thou shalt conquere the. And Iosua he shall goo ouer before the, as the Lorde hath sayed. And the Lorde shall doo vnto them, as he dyd to Sihon and Og kynges of the Amorites and vnto their landes which kynges he destroyed.

And when the Lorde hath deliuered them to the, se that ye doo vnto them acordyng vnto all the commaundmentes which I haue commaunded you. Plucke vpp youre hartes and be stronge, drede not nor be aferde of them: for the Lorde thi God him selfe will goo with the, and wil nether let the goo nor forsake the:

And Moses called vnto Iosua and sayed vnto him in the sighte of all Israel: Be stronge and bolde, for thou must goo with this people vnto the lande which the Lorde hath

XXXI. Chapter. Fo. LVI  
 hath sworne vnto their fathers to geue them; and thou shalt geue it them to enheret. And the Lorde he shall goo before the and he shall be with the, and will not let the goo nor forsake the, feare not therefore nor be discomforted.

And Moses wrote this lawe and deliuered it vnto the preastes the sonnes of Leui which bare the arke of the testament of the Lorde, and vnto all the elders of Israel, and commaunded them sayenge: At the ende of vij. yere, in the tyme of the fre yere, in the fest of the tabernacles, when all Israel is come to appere before the Lorde thi God, in the place which he hath chosen: se that thou reade this lawe before all Israel in their eares. Gather the people together: both men, women and childern and the straungers that are in thi cities, that they maye heare, lerne and feare the Lorde youre God, and be diligent to kepe all the wordes of this lawe, and that theyr childern which knowe nothinge maye heare and lerne to feare the Lorde youre God, as longe as ye lyue in the lande whother ye goo ouer Iordayne to possesse it.

And the Lorde sayed vnto Moses: Beholde thy dayes are come, that thou



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must dye. Call Iosua and come and stonde in the tabernacle of witnesse, that I maye geue him a charge. And Moses and Iosua went and stode in the tabernacle off witnesse.

And the Lorde appeared in the tabernacle: euen in the pyler off the cloude. And the piler of the cloude stode ouer the dore of the tabernacle.

And the Lorde sayed vnto Moses: beholde, thou must slepe with thi fathers, and this people will goo a whorynge after straunge goddes off the londe whother they goo and will forsake me and breake the appoyntement which I haue made with them. And then my wrath will waxe whote agenst them, and I will forsake them and will hyde my face from them, and they thalbe consumed. And when moch aduersyte and tribulacion is come vppon them, then they will saye: because oure God is not amonge us, the se tribulacions are come vppon us. But I wil hyde my face that same tyme for all the euels sake which they shall haue wrought, in that they are turned vnto straunge goddes.

Now therfore write ye this songe, and teach it the childern of Israel and put it in their mouthes that this songe maye be my witnesse

vnto

XXXI. Chapter. Fo. LVII.

vnto the childern of Israel. For when I haue brought them in to the londe whiche I sware vnto their fathers that runneth with mylke and honye, then they will eate and fyll them selues and waxe fatt and turne vnto straunge goddes and serue them and rayle on me and breake my testament. And then when moch myscheffe and tribulacion is come vppon them, this songe shall answere before them, and be a witnesse. It shall not be forgotten out of the mouthes of their seed: for I knowe their imaginacyon whiche they goo aboute euen now before I haue broughte them in to the londe which I sware. And Moses wrote this songe the same season, and taught it the childern of Israel.

And the Lorde gaue Iosua the sonne off Nun a charge and sayed: be bolde and stronge for thou shalt brynge the childern of Israel in to the lond which I sware vnto them, and I will be with the.

When Moses had made an ende of wrytynge out the wordes of this lawe in a booke vnto the ende of them he commaunded the Leuites which bare the arcke of the testamēt of the Lorde sayenge: take the booke off this lawe and put it by the syde of the arcke of the testament of the Lorde youre God, and let it

I i bede

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be there for a witnesse vnto the. I For knowe  
thi stubbernesse and thi stiffe necke: beholde,  
while I am yet a lyue with you this daye, ye haue  
bene dishobedient vnto the Lorde: and howe  
moch moare after my deeth.

Gather vnto me al the elders of youre trybes  
and youre officers, that I maye speake these  
wordes in their eares and call heauē and erth  
to recorde agenst them. For I am sure that  
after my deeth, they will utterly marre them  
selues and turne from the waye which I com-  
maunded you, and tribulacion will come vpon  
you in the later dayes, when ye haue  
wrought welkednesse in the sight of the Lorde  
to prouoke him with the workes of youre  
handes. And Moses spake in the eares  
of all the congregacion of Israel the wordes  
of this songe, vnto the ende of them.

The xxxij. Chapter.

**H**Eare o heauen, what I shall speake and  
heare o erth the wordes of my mouth.  
My doctrine droppe as doeth the rayne, and  
my speach flowe as doeth the dewe, as the mes-  
selynge vpon the herbes, and as the droppes vpon  
the grasse. For I wil call on the name of the  
Lorde: Magnific the might of oure God.

Heie

XXXII. Chapter. Fo. LVIII.

He is a rocke and perfecte are his deades,  
for all his wayes are with discrecion. God is fa-  
ithfull and without wekednesse, both rightuo-  
us and iuste is he.

The frowarde and ouerthwarte genera-  
cion hath marred them selues to himward, and  
are not his sonnes for their deformities sake,

Doest thou so rewarde the Lorde? O foo-  
lish nacyon and vnwyse. Is not he thy father and  
thyne owner? hath he not made thee and ordey-  
ned thee?

Remembre the dayes that are past: consyde  
the yeres from tyme to tyme. Axe thy father and  
he will shewe the, thyne elders and they wyll  
tell the.

Whē the most hygheft gaue the nacyons an  
inheritaunce, and diuided the sonnes of Adam  
he put the borders of the nacyons, fast by the  
multitude of the children of Israel.

For the Lordes parte is his folke, and Israel  
is the porcion of his enheritaunce.

He founde him in a deserte londe, in a voye  
de ground and a rorynge wildernesse. he led him  
about and gaue him vnderstandynge, and kep-  
t him as the aple of his eye.

As an egle that stereth vpp hyr nest and  
catereth ouer hyr younge, he stretched oute  
his wynges and toke hym vpp and bare hym

I ij on his

XXXII. Chapter.

on his sholders.

The Lorde alone was his guyde, and there was no straunge God with him.

He sett him vpp upon an hye londe, and he ate the encrease of the felde. And he gaue him honye to sucke out of the rocke, and oyle out of the harde stone.

With butter of the kyne and mylke of the shepe, with fatt of the lambes and fatt rammes, and he gootes with fatt kyndeyes and with wheate. And of the bloude of grapes thou drinkest wyne.

And Israel waxed fatt and kyked. Thou wast fatt, thicke and smoth, And he let God goo that made him and despyled the rocke that saued him.

They angered him with straunge goddes and with abhominacions prouoked him.

They offered vnto feldedeuils and not to God, and to goddes which they knewe not, and to newe goddes that came newly vpp which their fathers feared not.

Of the rocke that begat the thou arte vnder mynde full and hast forgott God that made the.

And when the Lorde sawe it, he was angry because of the prouokynge of his sonnes and daughters.

XXXII. Chaptre.

Fo. LIX,

And he sayed: I will hyde my face from them, and will see what their ende shall be. For they are a froward generacion and children in whom is no fayth.

They haue angered me with that which is no god, and prouoked me with their vanities. And I agayne will anger them with that which are no people, and will prouoke them with a foelish nacion.

For fire is kyndled in my wrath, and shall burne vnto the botome of heell. And shall consume the erth with her encrease, and set a fire the botoms of the mountaynes.

I will hepe myscheues vpon them, and will sende all myne arrowes at them.

Burnt with hungre and consumed with heete, and with bitter pestilence. I will also sende the fether of beestes vppon them and poyson serpentes.

Without forth, the swerde shall robbe them off their children: and wythin in the chamber, feare: both younge men and younge women and the suckelynges with the me of gray needes.

I haue determened to scatter them therowout the worlde, and to make awaye the remembraunce of them from amonge men.

Were it not that I feared the raylynge off them,

### XXXII. Chaptre.

their enemyes, lest their aduersaries wo'de be proude and saye: oure hye hande hath done all these workes and not the Lorde.

For it is a nacion that hath an unhappy forcast, and hath no understonge in them. wolde they were wyse and understode this and wolde consider their later ende.

Howe it cometh that one shall chase thousande, and two putt ten thousande of them to flyght? excepte their rocke had solded them, and because the Lorde had deliuered them.

For oure rocke is not as their rocke, no though oure enemyes be iudge.

But their vynes are of the vynes of Sodom, and of the felde of Gomorra. Their grapes are grapes of gall, and their clusters be bitter.

Their wyne is the poyson of dragons, and the cruell gall of aspes.

Are not such thinges layed in store with me, and seeled vpp amonge my treasures?

Vengeance is myne and I will reward: their fete shall slide, when the tyme cometh. For the tyme of their destruction is at hande, and the tyme that shall come vppon them maketh hast.

For the Lorde will doo iustice vnto his people

### XXXII. Chaptre. Fo. LX.

people, and haue compassion on his seruauntes. For it shalbe sene that their power shall fayle, and at the last they shalbe presoned and forsaken.

And it shalbe sayed: where are their goddes and their rocke wherein they trusted?

The fatt of whose sacrifices they ate and drancke the wyne of their drynckofferynges, let them rise vpp and helpe you and be youre protection.

Se now howe that I, I am he, and that there is no God but I. I can kyll and make alyue, and what I haue smyten that I can heale: nether ys there that can deliuer any man oute off my honde.

For I will lifte vpp myne hande to heauē, and will saye: I lyue euer.

Yf I whett the lyghtenyng of my swerde, and myne hande take in hande to doo iustyce, I wyll shewe vengeance on myne enemyes and will reward them that hate me.

I will make myne arowes dronke with bloude, and my swerde shall cate flesh of the bloud of the slayne and of the captiue and of the bare heed of the enemye.

Reioyse hethen wyth his people, for he wyll auenge the bloude off his seruauntes, and wyll auenge hym off his aduersaries, and

XXXII. Chaptre.

and wilbe mercyfull vnto the londe off his people.

And Moses went ad spake all the wordes of this songe in the eares of the people, both he and Iosua the sonne of Nun. And when Moses had spoken all these wordes vnto the ende to all Israel, then he sayed vnto them. Sette youre hertes vnto all the wordes whiche I testifie vnto you this daye: that ye commaunde them vnto youre children, to obserue and doo all the wordes off this lawe. For it is not a vayne worde vnto you: but it is youre lyfe, and thorow this worde ye shall prolonge youre dayes in the lond whether ye goo ouer Iordayne to conquere it.

And the Lorde spake vnto Moses the selfe same daye sayenge: get the vpp in to this mountayne Abarim vnto mount Nebo, which is in the londe of Moab ouer agens Iericho. And beholde the londe of Canaan whiche I geue vnto the children of Israel to possesse. And dye in the mount whiche thou goest vppon, and be gathered vnto thy people: As Aaron thy brother dyed in mounte Hor ad was gathered vnto his people. For ye trespassed agens me amonge the children of Israel at the waters off strife, at Cades in the wyldernes of Zin: because ye sanctified me not amonge

XXXIII. Chapter. Fo. LXI.

amonge the children of Israel. Thou shalt see the londe before the, but shall not goo thither vnto the londe which I geue the children off Israel.

The. xxxiiij. Chapter.

**T**His is the blessinge where with Moses gods man blessed the children of Israel before his deeth sayenge: The Lord came fro Sinai and shewed his beames from Seir vnto them, and appered gloriously from mount Paran, and he came with thousandes of sayntes, and in his right hande a lawe of fyre for them. How loued he the people? All his sayntes are in his honde. They ioyned the selues vnto thy fote and receaued thi wordes. Moses gaue us a lawe which is the enheritaunce of the congregacion of Iacob. And he was in Israel kin ge when he gathered the heedes of the people and the tribes of Israel to gether.

Ruben shall lyue and shall not dye: but his people shalbe few in numbere.

This is the blessinge of Iuda. And he sayed: heare Lorde the voyce of Iuda and bringe him vnto his people: let his handes fight for him: but he thou his helpe agens his enemies.

And vnto Leui he sayed: thy perfectnesse and

### XXXIII. Chapter.

ād thi light be after thy mercyfull mā whō thou temptest at Masa ād with whom thou stridedst at the waters of strife. He that saith vnto his father ād mother. I sawe him not, ād vnto his brethern I knewe not, and to his sonne I wote not: for they haue obserued thi wordes and kepte thy testament. They shall teach Iacob thi iudgementes ād Israel thi lawes. They shall put cens before thi nose and whole sacrifices apōn thine altare. Blesse Lorde their power and accepte the workes of their hondes: smyte the backes of them that ryse agēst them and of them that hate them: that they ryse not agayne.

Vnto Ben Iamin he sayed: The Lordes derlynge shall dwell in sassetie by him and kepe him selfe in the hauen by hym continually, and shall dwell betwene his shuldres.

And vnto Ioseph he sayed: blessed of the Lorde is his sonde with the goodly frutes off heauen, with dewe and with sprynges that lye beneth: and with frutes of the increase of the sonne and with ripe frute off the monethes, and with the toppes of mountaynes that were from the begynnyng and with the dayntes of hilles that last euer and with goodly frute of the erth and off the

### XXXIII. Chapter. Fo LXII.

the fulnesse there of. And the good will of him that dwelleth in the bush shall come vpon the heed of Ioseph and vpon the toppe of the heed of him that was separated from amonge his brethern his betwye is as a firstborne ox and his hornes as the hornes of an onycorne. And with them he shall push the nacions to gether, euen vnto the endes of the worlde. These are the many thousandes of Ephraim and the thousandes off Manasse.

And vnto Zabulon he sayed: Reioyse Zabulon in thi goenge out, and thou Issachar in thi tentes. They shall call the people vnto the hill, and there they shall offer offerynges of righteousnes. For they shall sucke of the abundance of the see and of treasure hyd in the sonde.

And vnto Gad he sayed: blessed is the roymaker Gad. He dwelleth as a lion and caught the arme ād also the toppe of the heed. He sawe his begynnyng, that a parte of the teachers were hyd there ād come with the heedes of the people, and executed the righteousnes of the Lorde and his iudgementes with Israel.

And vnto Dan he sayed: Dan is a lions whelp, he shall flowe from Basan.

And

### XXXIII. Chapter.

And vnto Nephtali he sayed: Nephtali he shall haue abundance of pleasure and shalbe fylled with the blessinge of the Lorde and shall haue his possessions in the southwest.

And of Asser he sayed: Asser shalbe blessed with childern: he shalbe acceptable vnto his brethern and shall dyppe his fote in oyle: Yern and brashe shall hange on thi shoues and thine age shalbe as thi youth.

There is none like vnto the God of the off Israel: he that sitteth vppon heauen shalbe thine helpe, whose glorie is in the cloudes, that is the dwellinge place of God from the begynnyng and from vnder the armes of the worlde: he hath cast out thine enemies before the and sayed: destroye. And Israel shall dwell in safetie alone. And the eyes of Iacob shall looke appon a londe of corne and wyne, moreover his heauen shall droppe with dewe. Hapye art thou Israel, who is like vnto the? A people that art saued by the Lorde thy shilde and helper and swerde of thi glorie. And thine enemyes shall hyde them selues from the, and thou shalt walke vppon their hye hilles.

### The xxxiiij. Chapter

**A**nd Moses went fro the felde of Moab opp in to mount Nebo which is the toppe

### XXXIII. Chapter Fo. LXIII.

toppe of Pisga, that is ouer agenst Iericho. And the Lorde shewed him all the londe off Gilead euen vnto Dan, and all nephtali and the londe of Ephraim and Manasse, and all the londe of Iuda: euen vnto the vntmost see, and the south and the region of the playne of Iericho the cite of datetrees euen vnto Zoar. And the Lorde sayed vnto him. This is the londe which I sware vnto Abraham, Isaac and Iacob sayenge: I will geue it vnto thy seed. I haue shewed it the before thyne eyes: but thou shalt not goo ouer thither.

So Moses the scruaunte of the Lorde dyed there in the londe of Moab at the commaundment of the Lorde. And he buryed him in a valey in the londe of Moab besyde Beeth Peor: but no man wist of his sepulchre vnto this daye. And Moses was an hundred and .xx. yere olde when he dyed, and yet his eyes were not dym nor his chekes abated. And the childern of Israel wepte for Moses in the felde off Moab .xxx. dayes. And the dayes off wepyng and mornyng for Moses were ended.

And Iosua the sonne of Nun was full of the spirite of wisdom: for Moses had put his hande vppon him. And all the childern of Israel herkened vnto him and dyd as the Lorde com



### XXXIII. Chapter

comanded Moses. But there arose not a prophet sense in Israel lyke vnto Moses, whom the Lorde knewe face to face, in all the miracles and wonders which the Lorde sent him to doo in the londe of Egipte, vnto Pharao and all his seruantes and vnto all his londer and in all the myghtye deedes and greate tereble thinges which Moses dyd in the sight of all Isra.

cl

¶ The ende of the ffith boke of Moses.

**Avims**, A kinde of geauntes, and the worde signifieth crooked vnrighr or weked. **Belial** weked or wekednesse, he that hath cast the yoke of God of his necke and will not obeye god.

**Bruterar**, prophetiers or sothfayers.

**Emims**, a kinde of geauntes so called because they were terreble and cruell for emin signifieth terreblenesse.

**Enack**, a kinde of geauntes, so called happlye because they were cheynes aboute their neckes, for enack signifieth soch a cheyne as men were aboute their neckes.

Horims,

**Horims**, A kinde of geauntes, and signifieth noble, because that of pride they called the selues nobles or gentles.

**Rocke**, God is called a rocke, because both he and his worde lasteth euer.

**Whett** the on thy childern, that is exercyse thy childern in the and putthem in ore.

**Zamzumims**, a kinde of geauntes, and signifieth myscheuous or that be all waye imaginige.

Deo gratia. Nos etiam am-  
bis condemnit. et postea necet.

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bis condemnit. et postea necet.

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